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OCTOBER, 1952

54 A YEAR

SOCIAL ORDER

Douglas Hyde **on 'WITNESS'**

Catholic College Spinsters?

John L. Thomas

Professional Business Schools

Marion A. Trozzolo

TRENDS • BOOKS • LETTERS

SOCIAL ORDER

Vol. II

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SOCIAL ORDER

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Indexed in the CATHOLIC PERIODICAL INDEX

... just a few things:

THE STARTLING ASSERTION that almost half of the Catholic young women who graduate from college do not marry was made in a book published last spring, *They Went to College*. Since the statement seemed totally out of line with the impressions of experienced educators, Father Thomas determined to investigate the question more thoroughly. During the past summer he gathered information on a huge sample of such graduates. The data he compiled, together with his conclusions, are published in this issue.

BETWEEN NOW AND election day we shall be hearing a good deal about the relative strength of candidates as reported by opinion polls. These reports will, undoubtedly, be a good deal more circumspect in 1952 than in 1948, yet their influence may still be significant. Father Nolan examines some of the almost inevitable sources of error and indicates the hazards of attempting to predict election results.

"COMMUNISM BECAME MY LIFE,"

Douglas Hyde wrote of his own experience with the most vital secular philosophy of our time. Like Whittaker Chambers, whose *Witness* he reviews in this issue, Mr. Hyde was attracted to Marxism as a young, intemperate critic of our age and its social injustice.

Both men ultimately recognized that the life they had embraced was not only worse than that they sought to overthrow, but that the humanism implicit

in Marxist dialectical materialism (the dynamic which is to achieve the goal of history and the perfection of man) is actually a tormented and twisted theory of his nature and destiny. More, it is "a mock theologoumenon of the worst kind—a secularist transcription of the great theological doctrines of Fall and Redemption," as Goetz Briefs described it (*SOCIAL ORDER*, April, 1951, p. 157).

Mr. Hyde, formerly news editor of the London *Daily Worker* and now a staff-member of the *Catholic Herald* there, began to read *Witness* with serious misgivings; these were allayed, however, as he came to know Whittaker Chambers. Concerning his essay, Mr. Hyde wrote in a covering letter: "So many of your American papers have reviewed [*Witness*] so fully that I felt it necessary to get away from just underlining all the points, so magnificently made, with which we agree, and to suggest that there are certain dangers in the fashionable anti-communism of the moment, too."

FROM THE UNIVERSITY OF DETROIT, Father John E. Coogan sends us an article which simply selects for the record some of the rich and vast documentation with which Anson Phelps Stokes has demonstrated the traditionally favorable attitude of the American government toward religion (which is not the same thing as religious bodies).

As secular humanists, who wish to end this historical attitude, increase the

pressure upon our government and people to assume a position of practical atheism, it will be good to have material of this kind at hand.

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HISTORICALLY—and in the judicial law of our country—the unique responsibility of industrial management bound them to the owners of the enterprise they conducted. This responsibility was determined legally in a celebrated case in which Henry Ford was compelled by court decision to distribute immense dividends to minority stockholders, rather than to use the funds for improving his product and lowering its price. But other responsibilities existed then and are being increasingly acknowledged by modern, wide-awake managements.

The responsibility to *workers* is a fixed part of our industrial tradition today. A responsibility to *customers* is implicit in the contractual relationships with them. The fact that an enterprise is woven into the whole social fabric of a community imposes upon it an obligation toward the *general public*.

Recently the president of Burroughs Adding Machine Company, Mr. John S. Coleman, observed in an address:

We all recognize the corporation to be an economic institution, but perhaps we sometimes forget that it is also a social, and indeed, the dominant social institution of our times. Clearly, then, in a democratic society, that institution must reflect our social values. . . . We are responsible to employees. We are also responsible to the board of directors, the stockholders, and in another sense, to customers and the general public.

It is not merely that managers "sometimes forget;" it is also a matter of neglect on the part of those who train them. Mr. Marion A. Trozzolo, of Rockhurst College, Kansas City, Mo., suggests that the business schools of the country have concentrated too narrowly upon the economic function of business and have ignored the fact that an enterprise is an extremely important part of our social fabric. He proposes a program of social formation for the students of these schools.

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THE NEWS THAT we are offering two- and three-year subscriptions will certainly please many readers. The special provision about extending your present subscription will be particularly welcome, we think. Be sure to read the announcement in this issue, and act at once. See p. 368.

F. J. C., S.J.

Candidate preference polling and voting predictions face tremendous difficulties, but their values justify the painstaking efforts of pollsters to improve techniques.

ARE ELECTION POLLS RELIABLE?

Predicting Votes a Hazardous Undertaking

WILLIAM A. NOLAN
Institute of Social Order

SINCE MANY PERIODICALS still print election-poll reports, despite their almost universal failure in 1948, the American public must still be finding them newsworthy. In this they resemble sport "dope-sheets" which continue in demand however rarely they pick a winner. Whether this popular zest for gazing into a crystal ball helps or hurts the common good can be considered later. For the present, let us inquire whether election polls are reliable.

A scientific reply to this query involves more problems and qualifications than most of us have been led to suspect. The most famous of all pollsters, George Gallup, admitted that many of his mistakes in 1948 could be attributed to disregard of pitfalls long familiar to all pollsters.¹ It is generally conceded that the pollsters were not intentionally dishonest in 1948. As we shall see later on, these polling organizations had very little, if anything at all, to gain from deliberately misleading the American public.² Their greatest mistake was reckless over-confidence which led them to "forecast" with a degree of precision

they knew to be practically unobtainable.³ We may reasonably assume that Gallup and other pollsters are proceeding with extreme caution in 1952.⁴ Not all the people can be deceived all the time.

Polls vs. Predictions

Before we can consider the details of polling an election trend, an important distinction must be made between polling and predicting. Failure to observe this distinction probably was the greatest single factor in the failure of the 1948 election polls. What do they really discover? Only what a limited number of people who have been queried within a given time say they will do on election day.⁵

From tabulations based upon these declarations of future behavior, pollsters try to predict actual conduct. Unfortunately, many people do not fulfill their promises on election day. They may change their vote or not vote at all. Moreover, nearly all who declared themselves undecided when polled may vote for the same candidate. In 1948,

¹ Norman Meier and Harold W. Saunders, eds., *The Polls and Public Opinion*, New York, 1949. For Gallup's explanation as offered to the Iowa Conference on Attitudes and Opinion Research, see pp. 177-83.

² Lindsay Rogers, *The Pollsters*, New York, 1949, pp. 109, 113. Rogers is highly critical of the presumptions connected with every kind of opinion poll.

³ Mimeographed report of the Social Science Research Council Committee on Analysis of Pre-Election Polls and Forecasts, December 27, 1948, p. 1. This generally critical report abounds in constructive analyses of the 1948 polls.

⁴ George Gallup's column, November 29, 1948; Elmo Roper's column, June 30, 1952.

⁵ While pollsters occasionally employ a secret ballot, the more common method is to ask questions of various persons without, however, requiring them to identify themselves by name.

the pollsters tried to "predict" this undecided vote by distributing it according to the "decided" vote. Again, voters may turn out in far greater numbers than were expected. These are the leading hazards which jeopardize prediction of human conduct on election day.

Sampling Technique

Mindful, then, of the difference between opinion polls and the prediction of future behavior, we can ask how election polls are conducted. Theoretically, it would be possible to make a poll of all potential voters. This enormous undertaking would require several million interviewers at a cost of tens of millions of dollars—with no proportionate civic service. If political polls are to be practical, they must be economical. Pollsters achieve economy by "sampling" public opinion. This means that a small group which is believed to represent the entire voting population is interviewed. Technically, the entire voting population is called the "universe" and the small representative group, the "sample."

The basic idea underlying sampling has been used by every conscientious cook who sipped a spoonful of his own soup. Our own federal government has been sampling the quality of agricultural products for more than eighty years.⁶ Sampling has proved itself in the field of medical research by providing rapid and, at the same time, careful checks upon the merits of new drugs. Quality testing of manufactured articles of all kinds is being conducted by sampling. Pollsters are attempting to employ the same techniques in deter-

mining human opinions and predicting human conduct. Since these samplers must deal with free (and often very unpredictably free) human agents, their sampling problems greatly exceed those of the Department of Agriculture or of medical research.

Sampling, then is an attempt to discover the characteristics of a universe (in our case American voters) from analysis of a small, representative segment. Unless the sample can be kept relatively small, costs can rise to prohibitive proportions. What surprises most people is how small a sample can actually be polled, even in measuring the shifting fields of human opinion and human conduct. On the other hand, there are limitations to the reliability of a sample.

Statistical Limits . . .

Some errors result merely from the fact that the sample is small: these can be predicted with considerable accuracy from the laws of chance. Since these laws are difficult to explain in a newspaper column (or, for that matter, in much larger space), pollsters tended in 1948 to rely upon a fond hope that the "wheel of fortune" would turn propitiously in their direction. How many of their errors in that year can be explained in terms of bad luck and how many must be attributed to biased sampling may never be adequately determined. The fact is, however, that the smaller an otherwise representative sample, the less is its predictive value.

A similar difficulty arises whenever a person attempts to make a small-scale model of a huge and very complex object, e.g., Rheims Cathedral or the United States. While the modeler may have exactly measured every detail of the object, he will find it impossible to reproduce them perfectly in a ten-inch model. This kind of "non-representativeness" must be carefully distinguished from that which results from failure to study the object carefully.

⁶ Louis H. Bean, *How to Predict Elections*, New York, 1948, p. 148. Bean, the only leading forecaster to predict the Truman victory in 1948, did not rely upon interviews or ballots, but upon trends in economic geography. Given a two-party contest, his prediction of a 54 per cent margin for Truman would have hit the target square in the center (p. 165).

... Affect Margin of Error

A representative sample can be wrong 0.3 per cent of the time.⁷ How much further possibility of error results from the sizes of the sample?

This can be calculated by the laws of probability. When the voting sample is 900 persons, the probability of error from the size of sample will not exceed five per cent. Thus, if a sample of 900 voters gives 51 per cent of the votes to Candidate A, the outside limits of error due to size alone would range from 46 to 56 per cent. Any further deviation would be due to the 0.3 per cent noted above or to non-representativeness of the sample.

When the size of the sample is increased to 2500, the range of error due entirely to size drops to three per cent. Thus, it is possible that a finding of 51 per cent should have been as low as 48, or as high as 54 per cent. A sample of 10,000 diminishes the range of error to 1.5 per cent, while one of 22,500 would bring it down to one per cent. An enormous sample of 2,250,000 would lower the range of error to .01 per cent.⁸

Importance of Numbers

For marketing research (where sampling has great value) five per cent error is sufficiently accurate. But an election poll may err by only one per cent and pick the wrong candidate! Many national elections have been decided by extremely narrow margins. Thus, a shift of only 30,000 out of 11,000,000 votes would have given Ohio, Illinois and California to Dewey in 1948.⁹ And, in theory at least, the incredibly small number of ten votes in

the ten largest states of the Union could effect a change of 50 per cent of the vote of the electoral college, which has the ultimate responsibility of choosing the president of the United States!¹⁰ We can see, then, how hazardous a job the pollster undertakes.

Election polls have at times employed samples as large as 40,000. For reasons of economy, however, the sample is usually about 3000, which might involve a three per cent error due only to the smallness of the sample. If the pollsters had warned the public of the liability of error from the size of their sample and from the difficulty of *predicting* future action, they would have spared themselves much embarrassment in 1948. On the other hand, such caution would have dulled the newsworthiness of their predictions. Relying on their phenomenal successes in 1940 and 1944, they skipped the precautions. In 1940 Gallup was three per cent low on the Democratic vote; in 1944 he was 2.3 per cent low. Elmo Roper over-estimated the Democratic vote in 1940 and under-estimated it in 1944—in both instances by the incredibly low margin of .2 per cent.¹¹

Non-Representativeness

Another source of error is the fact that a sample does not faithfully represent its universe. Pollsters of voting

¹⁰George Gallup, *A Guide to Public Opinion Polls*, Princeton, 1948, p. 73.

¹¹In 1948 Roper's prediction proved to be by far the most inaccurate (37 per cent in September as against a November total of 49.5). On the day following the election count, Roper candidly admitted that he did not know how he came to be so wrong. One possible explanation is his long-standing and avowed reluctance to conduct election polls, a kind of work which he regards as a sort of short cut to ulcers. After his early 1948 findings showed Dewey very far in the lead, he relaxed his vigilance in order to save himself a trip to his doctor. Since his sponsors want him to continue to predict election trends, he must choose this year between health and success.

⁷George Gallup and Saul Forbes Rae, *The Pulse of Democracy*, New York, 1940, p. 70. Here is described the mathematical framework of three standard deviations, within which pollsters work.

⁸For a complete table of the percentages of error due entirely to chance and the size of the sample, see, *ibid.*, p. 70.

⁹*U. S. News and World Report*, December 10, 1948, p. 14.

trends must decide upon which factors are essential to a representative sample.¹² There is general agreement that income and social status rank highest. Age, education, sex, previous voting preference and geographical location must also be considered. Other factors are race, nationality, language and religion.¹³ Unless these factors are all given their proper weight, the nationwide sample is likely to present a distorted picture of the total voting population.¹⁴

Area vs. Quota Sampling

The first type of public opinion sampling consists of designating *specific areas* around the country as typical of their region and, collectively, of the entire nation. Then interviewers question random samples (every fifth person, for instance, or every tenth) in those areas. The area method does not grant the interviewer any discretion in the choice of respondents.

In the second main type of sampling, *specific quotas* are determined for each income group, each age group, each region, etc. Once these quotas have been determined, interviewers in the field are directed to use their discretion in finding the required numbers, e.g., four from the highest income group,

thirty women, twenty persons under forty years of age, etc. Since the area method of sampling costs considerably more than does the quota method (which relies on a smaller number of respondents), the latter form of sampling is more frequently employed. Unfortunately, what is saved through lower cost appears to be paid for with diminished accuracy.¹⁵

Interviewer Bias

Interviewers can unwittingly influence respondents. Most have some college education, a fact which renders rapport with less well educated persons, especially foreigners, disproportionately difficult. Since most interviews are conducted at night (when people are more likely to be at home), some interviewers are reluctant to visit the "other side of the tracks." It is a well-known fact that white interviewers often do not get real opinions from Negroes.¹⁶ Since most people prefer to say what they think will meet with approval, interviewers' inflection of voice can notably affect the responses they receive. In election polls the problems of wording and presenting questions are much less serious than in polls on other questions.¹⁷

Partiality of pollsters may also have had some effect upon the 1948 estimates. For instance, Gallup's column was usually adorned with a picture of himself. By mid-summer of 1948 a slight, but very confident, smile appeared on what had formerly been a non-committal portrait. Whether the smile symbolized his expectation of picking the winner or his satisfaction with the poll

¹²Hadley Cantril, *Gauging Public Opinion*, Princeton University Press, 1947. This work deals with problems connected with every type of public opinion poll and not merely those of election polls.

¹³Gallup, *op. cit.*, p. 32; Rogers, *op. cit.*, p. 127.

¹⁴In order to work out their proper quotas, pollsters must rely upon the national census, as well as upon every other available source of vital and economic statistics. In 1948, many of these data were in a very doubtful condition. War had caused a tremendous migration of people. Income had also undergone extreme fluctuations. And the thinking of tens of millions of people had been revised and expanded under the pressure of extraordinary world crises. In 1952 the pollsters were able to utilize recently-acquired data, based chiefly on the 1950 national census, as well as upon relatively stable post-war economic information.

¹⁵Social Science Research Council Committee report, p. 8; Rogers, *op. cit.*, p. 106.

¹⁶Leonard Doob, *Public Opinion and Propaganda*, New York, 1948, p. 130.

¹⁷Space will not permit a discussion of the many difficulties with the wording and asking of questions on vital issues of the day. For an excellent analysis of some of these difficulties, see, Stanley L. Payne, *The Art of Asking Questions*, Princeton, N. J., 1951.

trend toward the Republican candidate (for whom he had personally avowed preference)—or whether it had no special significance—cannot be said. At any rate, no portrait has accompanied any Gallup column this writer has seen in 1952.

To meet these and other problems of interviewer bias, pollsters have attempted various methods of compensation.¹⁸ Formerly these were based upon guesses rather than upon data gathered in the field.¹⁹ With more reliable information available in 1952, polling experts will find the public less tolerant to error arising from personal sympathies.

Prediction Problems

Accurate prediction of future behavior involves even more formidable difficulties than opinion polling. Even if interviewers accurately estimate present political opinions, the question still remains: will people actually vote that way? indeed, will they actually vote?

In order to cope with this problem, Gallup conducted a full-year study of who actually voted in 1948.²⁰ Using the area method, he had some 15,000 persons interviewed. If his sample was accurate, the probability of error due to size alone should not have exceeded 1.5 per cent. His findings showed that people over fifty years of age were more responsible than was the youngest eligible age group (71 per cent voting as against 44 per cent), a fact which gives our superintendents of schools something to ponder. Big city voters topped farm residents by fourteen per cent. While ten per cent more Catholics than Protestants voted in 1948, Jews, in turn, surpassed Catholics by six per cent. Apparently, more people claimed to have voted than actually did so. For these and many reasons, Gallup has promised to keep polling right up to the day before the election.

¹⁸Cantril, *op. cit.*, pp. 117, 123, 149.

¹⁹Rogers, *op. cit.*, pp. 38, 129-31.

²⁰Gallup's column, July 16, 1952.

Usefulness of Polls

Gallup has suggested several values in election polls. They are no less newsworthy than other press releases.²¹ They can, moreover, stimulate parties and candidates to get out the vote. Of approximately 94 million voters in 1948, less than 49 million actually exercised the franchise. If the prediction of a close election accomplishes nothing more than getting out a few hundred thousand inactive voters, any poll will have justified its existence.

Here we might consider another question concerning election polls, namely, their ability to stampede voters. At first sight, this might seem possible.²² But in 1940 and 1944 Roosevelt and other candidates lost ground as their campaigns moved into final stages.²³ If a bandwagon effect had prevailed, these candidates should have advanced in popularity with each successive poll.

Unless one is prepared to argue that all pollsters conspired in a long-range deception of the public through ten years, one must admit that it would have been to Dewey's advantage if a Truman victory had been forecast at the outset of the 1948 campaign. The constant Dewey lead may well have spurred the Democrats to the extra effort needed to turn defeat into triumph. There can be no doubt that Truman was determined to disprove the polls.

In other elections as many as 25 per cent had declared their willingness to vote for a man they thought would lose.²⁴ Moreover, Gallup's admission

²¹Gallup, *op. cit.*, p. 7.

²²Paul F. Lazarsfeld, Bernard Berelson, Hazel Gaudet, *The People's Choice*, New York, 1944. This study of the voting behavior of the citizens of Erie County, Ohio (which includes the town of Sandusky) from May to November, 1940, claims to have discovered a local bandwagon effect (p. 107). On the basis of the evidence offered, however, no generalization appears to be justified.

²³Gallup, *op. cit.*, pp. 92-94.

²⁴Lazarsfeld, *et al.*, *op. cit.*, pp. 105-06.

that Republican voters turned out 11 per cent stronger than Democrats in 1948 can scarcely be interpreted as an effort to lull the latter into a false sense of security, especially since all polls show Eisenhower to be the most formidable opponent.²⁵

Aid to Government

While election predictions are the most spectacular use for polls, other services are more valuable. For example they can help to inform legislators and other public officials about trends in public opinion. If opinions are ill-formed, our leaders have the job of proper re-education cut out for them. Nor is there solid ground for fearing that prudent legislators will blindly follow such opinion. They know that the important thing for themselves is not what the people say today, but what they will do at the voting booth.

Anyone who has followed polls is aware of the vast ignorance and frequent inconsistency of the American public on vital issues.²⁶ Polls, however inaccurate, give us grounds for serious alarm and reveal the need for action by political scientists, educators, as well as legislators and administrators.²⁷

Polls also suggest that high-powered promotion schemes of lobbyists and

pressure groups do not represent popular will. It is possible, of course, that the polls themselves could become powerful pressure groups. But, for the time being, their life in a goldfish bowl nullifies this danger. And if they lose public confidence, pollsters also stand to lose their livelihood.

Conclusions

These conclusions appear relevant and valid:

1. Prediction of close elections from expressed opinions of representative samples will remain a hazardous occupation for some time to come. In a close election accurate prediction will be largely a matter of luck.

2. Opinion polls might more fruitfully investigate what the American people know and do not know about vital political issues.

3. Polls can counterbalance the prejudiced influence of lobbyists, and they can inform legislators and administrators of those matters on which the American public needs enlightenment.

4. By refining techniques and by admitting their present limitations, public opinion polls can render no little service to democracy and to the future of a free world.

non-partisan exhortation to all American citizens is now available in a Permabook pocket edition. No conscientious citizen can afford to overlook its numerous practical suggestions for better government on national, state and local levels. See the review in *SOCIAL ORDER*, September, 1952, pp. 331-32, by Daniel F. Cleary, chairman of the War Claims Commission, Washington, D. C.

²⁵Roper poll, July 14, 1952.

²⁶Hadley Cantril, ed., *Public Opinion, 1935-1946*, Princeton, N. J., 1951. A compilation of all leading polls which had been taken up in sixteen different countries from 1935 to 1946.

²⁷James Keller, *Government Is Your Business*, New York, 1951. This excellent,

The Supreme Court verdict in the New York "released time" case is fully in the tradition of American recognition of religion as an integral part of our national spirit.

RELIGION AND OUR GOVERNMENT

Our American Tradition Has Consistently Favored Religion

JOHN E. COOGAN, S.J.
University of Detroit

TO THE relief of most American friends of religious freedom, the U. S. Supreme Court, April 28, 1952, in the New York "released time" case clarified what had seemed a very dangerous trend in its interpretation of the First Amendment. By a six-to-three vote the Court declared through Justice Douglas that our government need show no "callous indifference to religious groups." Twice in recent years (in the *Everson* and the *McCullum* cases) we had been told (both times by Justice Black) that the "establishment of religion" clause in the First Amendment "means at least this: Neither a state nor the Federal Government . . . can pass laws which . . . aid all religions . . ." Between religion and state there should be a "wall of separation which must be kept high and impregnable."

Dissent Based on 'Accepted Habits'

Justice Reed in his lone dissent from the *McCullum* decision objected that "Devotion to the great principle of religious liberty should not lead us into a rigid interpretation of the constitutional guarantee that conflicts with accepted habits of our people. This is an instance in which for me, the history of past practices is determinative of the meaning of a constitutional clause . . ." How correct Justice

Reed had been in that estimate of the significance of "accepted habits of our people" in showing friendship through government action for religion itself, Justice Douglas suggested in the "released time" case majority decision. Were the minority opinion to be adopted, he said, such inveterate actions as these would be deemed unlawful:

Municipalities would not be permitted to render police or fire protection to religious groups. Policemen who helped parishoners into their places of worship would violate the Constitution. Prayers in our legislative halls; the appeals to the Almighty in the messages of the Chief Executive; the proclamation making Thanksgiving Day a holiday; "so help me God" in our courtroom oaths—these and all other references to the Almighty that run through our laws, our public rituals, our ceremonies would be flouting the First Amendment. A fastidious atheist or agnostic could even object to the supplication with which the Court opens each session: "God save the United States and this Honorable Court."

These examples of government use of and friendship for religion itself we say are but suggestive of the story of more than 160 years of our history. It seems all-important for the future of America that she remain mindful of that story. Following Thomas Jefferson's directive to interpret the consti-

here of this work described by the noted Constitutional authority, Charles Warren, as "a monumental piece of work which will have a lasting future." Hereafter referred to as Stokes.

² *Supreme Court of the U. S.*, October Term, 1951, No. 431, p. 6.

¹ Anson Phelps Stokes, *Church and State in the United States*, New York, 1950, 3 vols., 2,521. We make frequent use

tution "according to the plain and ordinary meaning of the language, to the common intendment of the times, and of those who framed it,"³ our country in all her history has seen no reason why the First Amendment should prevent her from favoring religion provided it be done without denominational preference. Thus the House of Congress on the very day (September 24, 1789) on which it adopted a resolution recommending the First Amendment to the States, resolved in tribute to religion:

That a joint committee of both Houses be directed to wait upon the President of the United States, to request that he would recommend to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging, with grateful hearts, the many signal favors of Almighty God, especially by affording them an opportunity to establish a Constitution of government for their safety and happiness.⁴

Chaplaincy for Congress

One of the most striking of the innumerable examples of government favor for religion has been the appointment of chaplains in Congress. Congressional use of a paid chaplain to open each day's session with prayer began with the first Congress of the United States and has continued ever since. The custom was first proposed by a joint committee of the two houses; three of these committeemen (including Madison) had been members of the Constitutional Convention and were therefore presumably cognizant of its mind. These official prayers are printed in the Congressional Record and volumes of them have from time to time been printed at public expense. When some years ago the matter of these congressional chaplaincies was under discussion, the House voted that "it eminently becomes Representatives of

a people so highly favored to acknowledge in a public manner their reverence for God."⁵

These congressional chaplains for nearly one hundred years added to their public duties by conducting Sunday religious services in the hall of the House of Representatives or in the "main hall of the old Senate wing" of the Capitol. President Jefferson himself frequently attended; music was furnished by the Marine band. These services were popular and formed an important part of the social and religious life of the capital. Shortly after the Civil War the First Congregational Church was allowed to use the hall of the House of Representatives for regular Sunday services for a five-month period.⁶ All this with no breath of remonstrance about a "wall of separation" as if the First Amendment required governmental neutrality to religion itself.

Custom of Chaplains in Forces

The Army, too, has had its paid and official chaplains, since 1775. Since 1791 the office of chaplain has been an integral part of the armed forces.⁷ The routine appointment by the federal government of chaplains for the Navy, the Marine Corps, the Civilian Conservation Corps, the two service academies at West Point and Annapolis and at various hospitals and prisons leaves us wondering what can have given the idea that our government must be indifferent towards religion. The truth is that immemorial custom from the birth of our nation has put the stamp of approval on governmental favor of religion. The rules of the U. S. Cadet Corps state: "Attendance at chapel is part of a cadet's training; no cadet will be exempted. Each cadet will receive religious training in one of the three particular faiths: Protestant, Catholic or Jewish." The beautiful Protestant chapel at West Point was erected in

³ Saul K. Padover, *The Complete Jefferson*, New York, 1943, p. 137.

⁴ J. M. O'Neill, *Religion and Education under the Constitution*, New York, 1949, p. 110f.

⁵ Stokes, 3, 129.

⁶ *Ibid.*, pp. 499, 506.

⁷ *Ibid.*, p. 111.

1909-10 with a Congressional appropriation of \$428,000. The Naval Academy chapel cost our government nearly as much.⁸ Such provision of chapels at governmental expense is routine even today. Congress in the spring of 1941 appropriated \$12,816,000 to build 604 chapels for the armed forces, where Catholic, Protestant and Jew might worship in suitable surroundings.⁹

Religious Testimonials

The use of religious emblems on our money, too, is a commentary on the theory of religious indifferences as binding upon government. But this use is no surprise, since our national seal itself bears religious symbols. Adopted in 1782 and still in use, the seal—described by Congress—shows an eye, alluding “to the many signal interpositions of providence in favour of the American cause.” A subscription, “annuit coeptis,” refers to the divine aid shown our country in its beginnings. This symbolism of our official seal is largely repeated on our one dollar bills.¹⁰ Since the Civil War our gold and silver coins have almost without exception carried the motto, “In God We Trust.” The same motto has appeared on the 1928 two-cent Valley Forge postage stamp, on which Washington is shown kneeling in prayer for our country. Among other occasional stamps bearing testimonial to religion is the 1948 Four Chaplains memorial stamp.¹¹ The 1951 stamp commemorative of the 250th anniversary of the founding of Detroit pictures a Franciscan friar in the landing of Cadillac. Our federal constitution itself is devoutly subscribed, “In the year of Our Lord, 1787.”

The climactic verbal tribute to the divinity we have in all our patriotic songs, most especially in *The Star Spangled Banner*. This song was designated

by Congress, by an Act approved by the president on March 3, 1931, in both words and music as “the national anthem of the United States of America.” In its last stanza we sing:

O thus be it ever, when free men
shall stand
Between their loved homes and the
war's desolation!
Blest with vict'ry and peace, may the
heav'n rescued land
Praise the Power that hath made and
preserved us a nation!
Then conquer we must, when our cause
it is just,
And this be our motto, “In God is
our trust!”
And the Star-spangled Banner in triumph
shall wave
O'er the land of the free and the
home of the brave!

The innumerable governmental occasions where the National Anthem is played by service bands and heard by public officials and citizens alike with rigid protocol are all tributes to religion exacted by our government. The oath, sworn on the Bible, calling on God to witness, is traditional in law courts and governmental installations alike; that obligatory oath was taken by the very Justice of the Supreme Court who declared our government neutral towards religion.

Legislative References

But we have still several examples in federal legislation of a testimonial to religion too impressive to omit. The first is that of the Northwest Ordinance of 1787, reaffirmed by Congress after the adoption of the federal constitution; this ordinance was controlling in the formation of the great Northwest from which have come Ohio, Michigan, Indiana, Illinois and Wisconsin. The ordinance has been declared by Abraham Lincoln so important that “Congress always traced their course by the Ordinance of 1787.” Theodore Roosevelt once said of it, “In truth the Ordinance of 1787 was so wide reaching in its effect, was drawn in accordance with so lofty a morality and such far seeing statesmanship, and

⁸ *Ibid.*, p. 126-27.

⁹ *Ibid.*, p. 317.

¹⁰ *Ibid.*, 1,468.

¹¹ *Ibid.*, 3,602, 605.

was fraught with such weal for the nation, that it will ever rank among the foremost of American State papers." Franklin Delano Roosevelt added, "The principles therein embodied served as the highway, broad and safe, over which poured the westward march of our civilization. On this plan was the United States built."¹²

This, of course, is the Ordinance that carries as perhaps its most notable provision: "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." Implementing this tribute to the value of religion, the Ordinance set aside lands for the support of religion and religious education. It was not until 1860 that the grants for higher educations were ear-marked for the "State University" and for "common schools," this since the grants could no longer be restricted to "Trinitarian Protestant" religious institutions, as so many of other creeds were now flooding the middle west. Prior to that time the "undenominational but Protestant" Ohio University at Athens and Miami University at Oxford, as well as lesser institutions, had been established at public expense. The Ohio constitution of 1802 provided that such aid be furnished all duly formed religious bodies for the support of religion.¹³ This practice was therefore continued by federal law through the presidencies of such informed statesmen as Jefferson and Madison, yet drew from them no protest because of the supposed neutrality of our government towards religion itself.

Evidence through G. I. Aid

A second tremendous evidence of favor for religion shown by our federal government, and that in our own day, still remains to be mentioned. We refer to the Servicemen's Readjustment

Act of 1944, the so-called G. I. Bill of Rights. Under this act, with almost universal approval, veterans of World War II were aided financially to the total of more than fourteen billion dollars in securing an education in an approved school of their choice, no distinction being made between public, private and denominational institutions. The federal government bore the cost of tuition, even of religion courses, paid even for religious textbooks; both these even in theological seminaries. More than eight million students in all were aided;¹⁴ of these, even as soon as 1947, about eight thousand were studying theology.¹⁵ Such unbiased subsidizing of students of religion had been foreshadowed by the Works Progress Administration (W.P.A.) and National Youth Administration (N.Y.A.) aid given to needy students even in theological seminaries during the depression of the 1930's.¹⁶

Conclusion Obvious

No wonder Senator Aiken of Vermont has remarked: "The old argument of separation of church and state falls down when under the G. I. Bill of Rights the United States is paying today to educate priests, Protestant ministers and rabbis."¹⁷

The obvious fact is that the American system is one of friendship for religion, provided all are treated alike. The American practice of these more than 160 years makes evident that the First Amendment to our Constitution in forbidding to Congress an "establishment of religion" meant just that, in the ordinary sense of those words. No change whatever has resulted in federal practice since the Justice Black declaration of constitutional religious indifference; in fact, "A month after the decision in the McCollum case, Congress passed, and the President signed, an appropriation of \$500,000 to

¹²Federal Writers' Project, *The Ordinance of 1787*, p. 78.

¹³Stokes, 1,481.

¹⁴*Time*, July 30, 1951, p. 58.

¹⁵Stokes, 3,618.

¹⁶*Ibid.*, p. 617.

¹⁷*New York Times*, May 15, 1947.

erect a chapel for religions at the United States Merchant Marine Academy at King's Point, New York."¹⁸

A final most notable example of federal assistance to religion since the Justice Black declaration has been the *Character Guidance Discussion Topics* for the armed services, issued by the Departments of the Army and the Air Force. (Four of the six projected booklets have [August, 1952] already appeared.) We are told in the foreword to Series I:

... the character development programs stress, by every available means, the moral principles that sustain the philosophy of American freedom, particularly as it is set forth in the opening paragraph of the Declaration of Independence. That philosophy regards man as a creature of God. As such, each individual in the armed services is accountable and responsible to his Creator for the way he performs his civic and his military duty, for the maintenance of his own and the Nation's honor, and for the quality of the service he renders to his country as a member of the honorable profession of arms.

These booklets of the armed services speak of duty in Wordsworth's phrase, "stern daughter of the voice of God." America is described as a "covenant nation, one that publicly acknowledges the existence of God and its responsibilities toward Him." We are warned that "If we exclude God from our thinking, we are finished . . . Without God we are no longer creatures of God in our convictions; instead we have become selfish animals for whom life has turned into one mad scramble of 'dog eat dog.'" Scripture, the Ten Commandments, the soul are spoken of with reverence; "the highest knowledge," we are told, "is to know God . . . Belief finds its highest development when it is faith in the God of the Bible." Let these brief excerpts from but one fragment of a single booklet suggest the uncompromising religious tone of the entire Character Guidance pro-

gram. It is as completely in accord with the best traditions of our national friendship for non-sectarian religion as it is contradictory of the declaration of indifference even towards religion itself.

States Also Friendly

Thus far we have spoken of our federal government's positive friendship for religion, shown often at public expense, for more than 160 years. The attitudes of the several states have been equally friendly. Here we shall content ourselves with some suggestive examples. Respect for religion we find widespread in the public school system during much of its existence. Evidence of this is clear enough in the use of the McGuffey readers. Composed largely by William McGuffey, a Presbyterian minister, they were used throughout America except for the northeastern states; between 1836 and the end of the 19th century some 120 million copies were sold. These readers are rich in materials referring to morality and religion. In explanation of such frequent references to religion in public school texts, McGuffey wrote: "In a Christian country the man is to be pitied who at this day can honestly object to imbuing the minds of youth with the language and the spirit of the word of God."¹⁹

Grants and Employment

Even today, despite the passing of the McGuffey readers, considerable use of religion in public education is found. Thus throughout the rural South and in other regions where the Protestant element predominates, daily Bible reading and repetition of the Lord's prayer are permitted or even required. A careful though still incomplete study made as recently as 1946 showed "13 states including the District of Columbia" required the reading of the Bible in all public schools; 25 other states permitted public school Bible reading.²⁰ A few state legislatures still make annual

¹⁸American Bar Association Journal, 34 (June, 1948) 484.

¹⁹Stokes, 2,297.

²⁰Ibid., 1,59; 2,551.

grants to colleges under denominational control or influence; these states include Maine, Maryland, Pennsylvania and Vermont. Massachusetts continued such grants until 1917. Chapel services are still held in some state universities, especially in the South.²¹

One final suggestion of how widespread is religious influence in public school education even today we have in Dr. Erwin L. Shaver's address to the 1948 Wisconsin Pastors' conference at Madison, calling attention to the number of their own clergymen teaching in public schools. "In Missouri alone," he said, "Protestant preachers are being paid by the state to teach religion in 282 rural schools."²²

Evidently the relationship of religion and state in America has always been one of mutual cooperation and respect. If America has had the first inkling of the meaning of the First Amendment, then no cold neutrality towards religion but a warm friendship is its spirit, provided there be no denominational preference. Some of the acts of friendship of government for religion seem to have failed through denominational partiality. We see no virtue in denying that

fact. But even those exaggerations are venial faults testifying to America's conviction of the vital importance of religion for our national welfare.

'Indispensable Supports'

America had heard in her infancy these solemn words of George Washington in his Farewell Address: "Of all the dispositions and habits which lead to political prosperity, Religion and Morality are indispensable supports . . . And let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."²³ Thomas Jefferson too had expressed the doubt that the liberties of a nation can "be thought secure, when we have removed their only firm basis, a conviction in the minds of the people that these liberties are the gifts of God."²⁴ America has profited by the admonitions of the Founding Fathers, and the proof is shown in her long history of government friendship for religion without denominational preference.

²¹*Ibid.*, 2,621.

²²*Christian Century*, 65 (May 12, 1948) 451.

²³Stokes, 1,494-95.

²⁴*Ibid.*, p. 339.

Undeniable Function of Authority

. . . Although the public authorities should not substitute their oppressive omnipotence for the legitimate independence of private initiative, these authorities have, in this matter, an undeniable function of coordination, which is made even more necessary by the confusion of present, and especially, social, conditions. Specifically, without the cooperation of the public authorities it is impossible to formulate an integral economic policy which would promote the active cooperation on the part of all and the increase of industrial production — the direct source of national income.

PIUS XII

An instructor in Business Administration at Rockhurst College, the author makes a critical examination of modern business schools with a view to integrated training.

PROFESSIONAL BUSINESS SCHOOLS

Can Business Education Neglect All the Social Sciences?

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THE KNOWLEDGE AND methods of the social sciences are necessary equipment for business leaders in solving their problems both as businessmen and as citizens. It is the function of these schools to train competent men to be business executives and, at the same time, responsible and reliable leaders of business enterprise in a capitalistic society. To achieve this dual purpose the business schools must give their students at least a rudimentary grasp of the basic theory and the fundamental knowledge, practices and skills of the social sciences.

Function

They must teach them to understand the social structure of business, the social relations and moral obligations of business enterprise to the larger society, and the role of the business enterpriser as he lives in this society.

Within the scope of this paper we cannot deal with the moral training recognized as essential to the development of the student. "Humane educators cannot limit themselves to methods and skills. They will not neglect skills, because this is a material part in man and this material component cannot be trained otherwise. But they will also give a great and preponderant importance to the integration of the mind by meaning: to the acquisition of ideals through a contact with the beautiful; to the perfect integration of man's intellectual and moral life by means of the arduous but most fruitful acquisition of righteousness."¹

Still Controversial

The mere presence of business schools in American universities is still a subject of controversy among both academicians and businessmen. There are those who believe such professional schools should not have a place in the higher institutions of learning and others who say that since this is an industrial society, every university should be equipped with a business school to provide systematic professional training in the practical art and applied science of business enterprise. Many businessmen discourage young men and women aspiring to success in business from attending business schools to learn their profession; they urge them to get a job and learn their profession by practice. But an increasing number of industries eagerly seek the services of business-school graduates and encourage young men to prepare themselves for careers through business-school training.

There is a quarrel among academicians about the scholarly values alleged to be present in, or absent from, a business school's training. Some, insisting that business schools are merely trade-schools that teach their students a few practical skills, urge that they be eliminated. Other schools, equally able, believe there is need for business schools in universities because there is now a significant body of professional knowledge in the field of business enterprise that should be organized, advanced by re-

¹ Jaime Castiello, S.J., *A Humane Psychology of Education*, New York, 1936, pp. 135-36.

search, and taught by competent scholars under the supervision of a responsible professional school. They also believe that, for the good of our country and the large society, there should be systematic training of young men and women who will later help set the policies for business and industry and provide some of the necessary leadership for the intelligent direction of our national life.

Basic Tests of Professional Status

Criteria for testing the professional status of business schools are necessary for settling the dispute. They are available in the long and rich experience of the schools of such older professions as medicine and law. These professional schools do at least four necessary and important things for their students: 1. they train them in the practical skills and give them knowledge necessary to conduct themselves later as professional men; 2. they thoroughly ground their students in a body of theory and understanding necessary for those who want to think about what it is that they do; 3. they give their students a set of values, not necessarily explicit, which provide them with a code for their own conduct and for their profession; and 4. they encourage cultural development. Culture is used here as " . . . the habit of reading into facts and of being able to assimilate organically their meaning. Never facts for the sake of facts, but facts for the sake of their meaning—that is the essential point in liberal education."²

Veneer for Trade-School

When such basic criteria are applied to business schools, it is immediately apparent that many of them are no more than trade-schools with a university veneer and the pretentious label of a professional name. After a brief introduction to economics, *many business schools do no more than provide their students with certain skills necessary*

for certain jobs in business. Their students learn only what to do and how to do it; for they are not taught the meaning and significance of what they do by relating their practices and skills to a large body of scientific knowledge; nor, by precept and example, do they learn the code governing their professional behavior.

Despite the fact that few business schools can claim to provide professional training, I believe that most universities, if not all, must sponsor and generously support them. But these schools must become what they claim to be—professional schools, training their young men and women in the basic theories and methods necessary to the development of professionally competent and responsible business people. Let us face the problem of what needs to be done to achieve these goals.

Social Structure of Enterprise

Four changes in the present practice of business schools are necessary: 1. the present tool subjects must not receive over-emphasis in the total problem of training; 2. economic theory must not be the sole conceptual framework taught; 3. the other social sciences and the humanities must be examined to learn what should be taught from them; and 4. the knowledge of these other fields should be reorganized as part of the basic theory and training provided for the businessman. With this training, business schools can become professional schools and businessmen, professional men.

During the last fifteen years an increasing body of knowledge has been accumulated about the social structure of business enterprise. Most of this is the result of research on the behavior of members of industrial and business institutions. If we did not know it before these studies, we now realize that business institutions are social institutions, which organize and control the behavior of their members in exactly the same way as do other social insti-

² *Ibid.*, pp. 45-46.

tutions, such as the family, church, association and political organization.² Each is a system of formal and informal relations which interconnect individuals and form all into a working whole. The worker is now conceived as something more than a skilled or unskilled wage-earner, the executive as something more than a manager in a given salary bracket. Rather, they are seen as persons who participate in a particular status within a social structure which comprises varying kinds of relations; and the institutions in which workers and managers participate are viewed as special structures performing special functions within the framework of a larger moral and social system which also helps order and control them.

Part of Whole

As social beings, workers and managers live with other human beings in recognizable systems of community relations which organize and control the behavior of the members of the entire group. For such group structures to persist, there must be collaboration on interdependent, common enterprises necessary to the survival of those who compose the total society. Every individual must learn how to act as a member of the group. To do so, he must learn, through experience with others, to think in the symbols by which members of the group make themselves understood to one another. He must learn and respect the basic moral rules which govern all behavior, and he must be able to supply at least some of the skills of the society's technology.⁴

Present studies of the relation between mercantile and productive enterprises and their sources of supply dem-

onstrate the purely economic interpretation of satisfactory and unsatisfactory relations—yes, profitable and unprofitable relations—tell only part of what needs to be known to understand them and to provide wise policy for intelligent decision by top management and its representatives. The vast volume of goods and services that flow through the arteries of trade, interconnecting the sources of supply with mercantile enterprises and the consuming public, must be firmly placed within a social system that satisfactorily interrelates the human beings involved and adheres to the laws of God—thus permitting economic life to function smoothly and human needs, wants and aspirations to be fulfilled. Technical skill and economic understanding are necessary, but, for policy and action to be based on sound understanding, more is needed—namely, the principles and skills derived from the industrial sociologist and psychologist.

Many great corporations, realizing this, are using such specialists to help them solve their problems. Although it is important, it too is not enough, for those in top management are often not sufficiently trained in the necessary disciplines to know how to use the knowledge obtained from experts. Earlier training in these disciplines, fashioned to the needs of business, would have properly prepared them.

For the last few generations and at an ever accelerated pace, gigantic technological changes have revolutionized our social and economic environments. "Rural life" and "the farm," for example, are terms which no longer refer to a way of life separate from and different from life in the city; for mechanization of the farm, as well as of the city, and contemporary transportation and communication have created a new civilization, in which town and country are increasingly meshed into one larger community. The overwhelming impact of these accumulated technological changes has profoundly

² Burleigh Gardner, *Human Relations in Industry*, Homewood, Illinois, 1945, xi, 307 pp. (SOCIAL ORDER for last May was devoted entirely to social aspects of the enterprise.—Ed.)

⁴ John Lewis Gillin and John Phillip Gillin, *Cultural Sociology*, New York, 1948, viii, 844 pp.

modified human beings, business enterprise and the society in which they exist.⁵

Staffing Business Enterprise

Since the action of businessmen in our capitalistic economy is largely determined by their own choices rather than by what they are told, as in a totalitarian state, it is necessary to learn what motivates them and what forces guide and control their behavior in order to understand them and explain their actions. *Those who depend upon the answers of the classical economist and insist that the profit motive explains the businessman and what he does, have not studied or, if they have, have not understood the practices of the businessman, nor have they understood the motivation and the system of social logics and morals such men use to guide their action.*

The skillful administration of the elaborate hierarchies of great corporations, or even the less complex structures of smaller ones, is perhaps the single most important art of all highly skilled practical arts now being used in this society.⁶ Most of those who are present practitioners have had to learn their skill by hard trial-and-error experience, some of it entirely unconscious on their part and much of it largely incommunicable as explicit knowledge.

Many of them, consequently, find it impossible to teach or communicate this knowledge to the younger men who are being trained to take positions of authority. Some of these leaders call upon the services of outsiders to consult with them about problems on the management of men. Others depend upon the aid of staff organizations. All could be greatly benefited by what has been learned by social and psychological scientists about these problems. Each could more effectively use expert help

if he were properly trained and explicitly aware of what his problems are and what kind of knowledge is available to solve them. This is particularly true of what has been learned about the relations between superordinates and subordinates and how these special relations affect the behavior of co-ordinates in any given social structure.

Role of Psychology

Staffing of the various levels of management is dependent not only upon good, sound training but upon the selection of men who have the intellectual and emotional endowments to fill the various positions. One of the gravest problems now faced by all industries is the recruitment of young men who can be advanced to positions of responsibility vacated by retirements and created by expansion and new interests. Increasingly, top management finds that the ordinary rule-of-the-thumb procedure of selection is now inadequate. Increasingly, it learns that the simpler tests of intelligence and aptitude, while useful, are not to be relied upon if management is to obtain the kind of men who have the potentials for advancement. Furthermore, those responsible for promotion of men from the lower ranks are becoming aware that they need explicit psychological help. Perhaps no businessman needs to be trained as a psychologist; but managers of business enterprise need the basic training in certain aspects of the psychological sciences which will help them in problems of selection, training, promotion and in daily relations with subordinates and superordinates.⁷

Recent studies of successful and unsuccessful executives demonstrate also that the prerequisites of success are much better understood by a humanistic, social and psychological conceptualization than by the beliefs common to

⁵ James A. Barnes, *Wealth of the American People*, New York, 1949, x, 910 pp.

⁶ Chester I. Bernard, *The Function of the Executive*, Cambridge, Mass., 1937.

⁷ Roger M. Bellows, *Psychology of Personnel in Business and Industry*, New York, 1949, xii, 499 pp.

mere economic thought.* These studies show no necessary connection between the successful enterpriser and the economist's conception of him. We learn, for example, that the successful business executive is someone who has strong mobility drives, that he has a strong desire to achieve the higher rungs on the ladder of business and the higher social levels of his community. These studies, therefore, immediately become involved with our knowledge of our social-class system and how it operates as a motivating force in the lives of most Americans. Businessmen particularly are sensitive to the fears of downward mobility and failure and to the lures of upward mobility and success. *The drive behind many of these men is not only for the dollar but for symbols of prestige and power and the social advancement of their families.*

Human Relations in Business

Of equal interest and importance to businessmen, we learn from such studies that the success and failure of many business leaders are determined by their emotional patterning about authority. Those who are successful believe that the authority above them, which controls most of their actions, is helpful rather than restrictive. They rarely see their superiors and other authoritative figures as representing destructive forces. On the other hand, those who have difficulty in establishing good relations with their superiors very often have difficult relations with those beneath them. The sources of these differences in attitude toward authority are to be found in social-psychological studies of human development, where the co-operation among several disciplines has resulted in the formation of bodies of knowledge that are becoming increasingly valuable and reliable.

* William E. Henry, "The Business Executive: Study in the Psychodynamics of a Social Role," *American Journal of Sociology*, 54 (January, 1949) 286-291.

To understand wage incentives and how they operate in the behavior of workers, it is necessary to use the conventional concepts of the economist; but management must also learn how wage incentives actually operate in the practical situation where they are being used. For this purpose the conceptual tools of the industrial sociologist must be employed, in order to understand the worker as a person and as a member of various informal and formally organized groups, and for management to understand themselves as members of a business enterprise in which the worker has a very important part.

Morality

One of the basic functions of a business school is to provide professional training that imparts a knowledge of what the social relation, function and concomitant moral obligations of business enterprise are and to let those who practice business understand what business institutions are and how they perform as social institutions functioning to take care of the needs of our people.

Furthermore, by such training businessmen could also find out what other things they could do to increase their service to society and further their cultural development. Any such training as this would provide them with an understanding of what they are doing in God's world and thereby permit them to evaluate their action within the discipline of a moral and social code that fits their needs. "On the other hand, it is equally certain that a training for practical efficiency is no guarantee whatever of moral righteousness. The better trained a man is, the more dangerous he becomes if he is bad. That is precisely the concern of education for a genuinely human life. It wants to train efficient professionals, but not only that. It wants to make them good. Further, it aspires to make them not only good, but also morally and intellectually beautiful. Beauty of mind is simply another word for culture.

Culture is not a superfluity but an urgent necessity."⁹

Effective Training is Goal

Here I have pointed to the overuse of one discipline from the social sciences—economics—as harmful because it offers insufficient knowledge for reliable training for businessmen. I do not consider what I say to be an attack upon economics—on the contrary, I consider it an attack on those who misuse economic knowledge by trying to make it accountable for understanding human behavior far beyond the limits of its conceptual scheme and research methods.

⁹ Castiello, *op. cit.*, p. 139.

I am not advocating that business schools drop their present curriculum for new and untried ones. Rather, I am urging that the knowledge of such sciences as sociology, psychology, human development, social anthropology and government be assessed to determine what might be selected and integrated into a broader organization of knowledge which would provide a better, more effective system of training for American business leaders.¹⁰

¹⁰In the whole field of reform the social sciences offer great assistance. This point was discussed by William A. Nolan in "Scientific Social Reform," *SOCIAL ORDER*, 2 (June, 1952) 253-58. Ed.

Bibliography on Vocational Order

PROUDLY SOCIAL ORDER announces an international bibliography on the Vocational Order, to appear in the March, 1953, issue and annually thereafter.

This important, unique bibliography will include a selective, annotated list of writings on reform of the socioeconomic order along the lines of the *ordines* of *Quadragesimo Anno*. Industry Council Plans, Vocational Ordering, structural reforms in Europe at the level of the enterprise, professional or industry groups, and even at wider, national levels—all these variations will be embraced.

Collaborating in this worthwhile project under the direction of Father Philip S. Land of the Institute of Social Order are these competent representatives: Mr. Frank Maher, Australia; Rev. John Schashing, S.J., Austria;

Rev. Richard Arès, S.J., Canada; Rev. E. J. Coyne, S.J., Eire; Mr. Paul Derrick, England; Rev. Robert Bosc, S.J., France; Rev. Oswald von Nell-Breuning, S.J., Germany; Rev. Cyril C. Clump, S.J., India; Rev. Theodore Mulder, S.J., Netherlands; Prof. Carmelo Vinas y Mey, Spain; Rev. P. J. David, Switzerland; Rev. Roberto Saboia de Medeiros, S.J., Brazil; and Father Land, United States of America.

Other contributions are expected from Belgium, Chile, Colombia, Italy, Japan, Portugal and Sweden. Any volunteer aid will be welcome to Father Land.

This bibliography will be most important to students of economic reorganization. It will show where current interests lie in the various participating countries and how nearly each approaches the "Papal plan."

This study of 40,000 graduates of Catholic women's colleges shows a notably higher marriage rate than the surprising figures reported in *Time's*, *They Went to College*.

CATHOLIC COLLEGE SPINSTERS?

Half Never Marry, Says Time—New Data Given Here

JOHN L. THOMAS, S.J.
Institute of Social Order

WITH U. S. COLLEGES enrolling approximately 2.1 million students this fall, popular interest in what happens to college graduates quite naturally runs high. In the '20's, education evoked the fervor of religion, especially among a large section of the working class.¹ Nevertheless, the depression years of the '30's created a doubt for some parents about the desirability of a college education for their children. Many people philosophized that there are "just not enough good jobs to go around."² However, judging from the large number of students now flocking into the halls of higher learning each fall, one might well conclude that doubt about the value of a higher education has faded away. On the other hand, it appears that few have a clear idea of what a college education should do for their children. They feel it would be unwise not to attend college, yet they are not sure why this should be true.

What does college do for its students? A recent, much-publicized book, *They Went to College*, attempts to answer.³ The authors modestly admit that the question still can be

asked. However, the blurb calls this "a milestone book; the most complete study yet published of the college graduate in America—what college has done for him and to him—and what he (with his four years of training) has done and failed to do for America." The information on which this study is based was gathered by *Time* staffworkers in 1947. Dr. Patricia Salter West, of the Columbia University Bureau of Applied Social Research, analyzed the data. Under the direction of Dr. Robert K. Merton, her work on this material became her doctorate project. Ernest Havemann, then a *Time* editor, now with *Life*, prepared the final manuscript.

Valuable Data on Grads

The book is based upon questionnaire replies from 9,064 graduates of U. S. colleges, universities, teachers' colleges, professional schools and technical institutions. The master sample was assembled from lists supplied by these colleges in response to *Time's* request for the full names of all living graduates whose family names begin with the letters "Fa." Of the 1,244 institutions of higher learning listed in the Educational Directory for 1946-47, 1,037 cooperated in assembling the sample.

They Went to College is a readable book replete with 52 self-explanatory charts. As the blurb tells us, "Seldom does a book appear that offers so much new information so palatably and on such an important subject." The sta-

¹ Cf. Robert S. Lynd and Helen M. Lynd, *Middletown*, New York, 1929, p. 187.

² Cf. Robert S. Lynd and Helen M. Lynd, *Middletown in Transition*, New York, 1937, p. 210.

³ Ernest Havemann and Patricia Salter West, *They Went to College: The College Graduate in America Today*, New York, 1952.

tistics bristling from its pages must impress. Its conclusions are interesting and suggestive. Last June the writer had occasion to cite one of these "conclusions" while conducting an institute on Family Relationships at St. Louis University. I quoted the study to the effect that nearly half of all Catholic women graduates are spinsters. The 65 teaching Sisters in the group listened with mingled surprise and amusement. They stated that although they could not vouch for other institutions, they had statistical proof that the percentage was not correct for the graduates of their own schools. Their response caused me no little embarrassment, and I determined to get the real facts.

First I rechecked the results of the *Time* survey as interpreted by Havemann and West. They report that the most surprising fact of their survey is this: "the chances that a coed will marry depend more than anything else upon her religion. Among Jewish coeds the proportion of unmarried career women is only 23 out of 100. Among Protestants, the proportion is the same as for all coeds—that is, 31 out of 100. Among Catholic women, the proportion jumps to 48 out of 100, or very close to half." (p. 55)

Finding Unequivocal

Lest one should leap to the conclusion that the difference may be merely a matter of age, or of economic status, and so forth, they hasten to add that none of these possible explanations holds water. Their findings are still the same even when their statistics are controlled for all possible extraneous factors. "Age for age, family for family, college for college, and course for course, the Catholic girls are still overwhelmingly the most likely to remain spinsters. They do so in almost exactly equal numbers whether they go to Catholic colleges or non-sectarian schools. Our statistics give no clue as to the reason. But the fact is eminently clear." (p. 56)

The conclusions of *Time's* study are

unequivocal: *all Catholic women graduates are overwhelmingly most likely to remain spinsters.*

My next step was to gather information on Catholic women graduates. There are a little over 100 Catholic women's colleges throughout the country, and I selected these to supply the data for my study. The choice was motivated by the following reasons: 1. Catholic women's colleges are numerous and widespread, thus permitting regional comparisons; 2. they have been in existence longer than most Catholic coeducational colleges; 3. they tend to keep much closer contact with their alumnae than do coed institutions; and 4. according to the *Time* survey, since all Catholic girl graduates showed relatively the same percentages for spinsterhood, a survey of any large group would serve to test the validity of the conclusions.

Many Schools Respond

The colleges were generous in their cooperation, and I received replies from 77 institutions. However, only 59 contained data which could be used in my study since nine were from colleges which had been only recently founded, eight returned data covering only the graduates of the past decade, and one was from a fighting feminist dean who felt that this was a problem for women and they could handle it very well themselves.

Following the lines of the *Time* survey I sought information on the number of Catholic women graduates who had married or remained single after graduation. In all, I received information on 41,805 Catholic women graduates. It should be pointed out that this number does not include Catholic women graduates who were religious Sisters at the time of graduation or who became religious Sisters after graduation. It is not known what percentage of Catholic women graduates fall into this broad category of religious women.

Sisters Not Included

However, it is quite clear from reading *They Went to College* that *Time* either did not include religious Sisters in its study of Catholic women graduates or if it did include them, religious women represented a negligible percentage of the total. A careful study of Chapter V, "The Ubiquitous Spinster," makes no mention of religious Sisters when dealing with Catholic women graduates although the analysts would certainly have done so if a pertinent percentage had appeared in their data. In attempting to explain "the most ironic of all the findings," namely, the high percentage of Catholic spinsters, the findings were "controlled for all possible extraneous factors," yet "no clue as to the reason for the high percentage of Catholic spinsters" was discovered in the data. One can only conclude that such an obvious "clue" as the presence of religious Sisters would not have escaped their diligent analysis, had religious Sisters been represented in significant numbers.

Of the 41,805 Catholic women graduates included in my study, 27,428 or 65.6 per cent, were married, and 14,377, or 34.4 per cent, were single. This reveals a 13.6 per cent difference from the 52 per cent married and 48 per cent spinsters found by *Time*. This would seem to indicate a sampling error in the *Time* survey. However, *They Went to College* does not reveal the number of Catholic graduates used in the study and the final proof of a sampling error would depend upon the size of the sample. It is possible that they used a small sample, then erroneously generalized their findings to cover all Catholic women graduates.

Number Who Marry

Before taking up some possible explanations of the differences in the findings of the *Time* survey and my own, it will be interesting to consider the total pattern of marriage among Catholic women graduates. A realistic picture

of the spinsterhood tendencies of college women graduates must take into consideration their age, or at least, their date of graduation. Most women graduates do not marry while they are still carrying their fresh "sheepskins" around with them. It is a well-known fact, clearly verified by students of social stratification, that women college graduates tend to marry at later ages than do other members of their sex in our society. Consequently, to present the percentages of married and single for the overall group of graduates which includes relatively large classes of recent women graduates is not too meaningful. On page 65 of *They Went to College* the percentage married according to age categories is given for the total number of women graduates studied. Since the Catholic women graduates are not treated as a separate category in that chart, it will be interesting to study their rate of marriage in relation to their date of graduation.

Table I presents the marriage and spinsterhood characteristics of Catholic women graduates according to the date of their graduation.

TABLE I.—PERCENTAGE OF CATHOLIC WOMEN GRADUATES MARRIED AND SPINSTERS ACCORDING TO THEIR DATE OF GRADUATION

Date of Graduation	Number of Graduates	Per Cent Married	Per Cent Spinsters
Before 1926	1,483	63.0	37.0
1926-1935	8,486	71.6	28.4
1936-1945	17,683	72.8	27.2
1946-1950	14,153	53.3	46.7
Total	41,805	65.6	34.4

Although the time categories are more or less arbitrary, Table I shows clearly that the average Catholic woman graduate tends to allow some years to elapse after graduation before marrying. The 1946-50 category contains nearly 20 per cent more "spinsters" than the 1936-1945 decade. In the light of this fact, if one wishes to find out how many Catholic women graduates ever marry, perhaps the most meaningful approach would be to consider the marriage and spinsterhood rates of all who

graduated before 1946. I found that there were 27,652 such graduates in my study. Of these, 71.9 were married and 28.1 per cent were single. These figures probably represent the best available approximation of what percentage of Catholic women graduates will eventually marry or remain single.⁴

Fewer Marry in East

One of the most interesting facts to come out of the present study is the marked differences in marriage and spinsterhood rates of Catholic college graduates in the various regions of the country. In general I have employed the sixfold division developed by Odum in his study of regionalism.⁵ However, for purpose of simplification, I have combined the Northwest and Middle States and also the Southeast and Southwest states. As I have indicated, the date of graduation is pertinent to the marriage and spinsterhood rates so the following tables will present the findings for the major regions according to the period the graduates finished college.

TABLE II. — MARRIAGE AND SPINSTERHOOD RATES OF CATHOLIC COLLEGE WOMEN WHO GRADUATED BEFORE 1926 DISTRIBUTED ACCORDING TO REGIONS

Region	Number of Graduates	Per Cent Married	Per Cent Spinsters
West	77	66.2	33.8
South	168	77.4	22.6
East	562	57.3	42.7
Middle	676	63.8	36.2
Total	1,483	63.0	37.0

It will be noticed that the number of women graduates is relatively small. Many of the colleges sending in reports had very small graduating classes during these years and others did not start

⁴ This estimate supposes that the marriage rate for college graduates remains fairly stable. However, both Table I and the *Time* survey indicate that the trend is away from spinsterhood among college graduates.

⁵ Howard W. Odum, *Southern Regions of the United States*, Chapel Hill, N. C., 1936, pp. 5-7.

granting degrees until after this period. The marriage rate for all graduates during this period is relatively low for all regions except the South. Attention should be called to graduates from the East. They exhibit a relatively high spinsterhood rate in all periods, although the rate in Table II is the highest of any period with the exception of the unrepresentative period 1946-1950.

The 1926-1935 decade shows a large increase of graduates. Graduating classes were larger in most schools and new colleges opened their doors in the

TABLE III. — MARRIAGE AND SPINSTERHOOD RATES OF CATHOLIC COLLEGE WOMEN WHO GRADUATED DURING 1926-1935 DISTRIBUTED ACCORDING TO REGIONS

Region	Number of Graduates	Per Cent Married	Per Cent Spinsters
West	434	81.1	18.9
South	804	75.2	24.8
East	3,687	67.5	32.5
Middle	3,561	73.7	26.3
Total	8,486	71.6	28.4

different regions. It will be noticed that the marriage rate for graduates runs very high. The major regional differences are found in the West and the East. As I have indicated, graduates from Eastern colleges consistently show a relatively lower marriage rate, although in this decade there are ten per cent more graduates married than in previous periods.

The following decade also presents a larger number of graduates. The numbers are practically doubled in all regions, and this increase again can be explained by larger graduating classes and the opening of new colleges.

TABLE IV. — MARRIAGE AND SPINSTERHOOD RATES OF CATHOLIC COLLEGE WOMEN WHO GRADUATED DURING 1936-1945 DISTRIBUTED ACCORDING TO REGIONS

Region	Number of Graduates	Per Cent Married	Per Cent Spinsters
West	1,149	75.7	24.3
South	1,476	76.2	23.8
East	7,217	68.5	31.5
Middle	7,841	75.6	24.4
Total	17,683	72.8	27.2

The marriage rates for graduates in all regions are slightly higher during this decade than in the previous decade with the exception of graduates from the West. The graduates from the East again show the highest spinster rate although this is somewhat below their record for the previous decade.

Finally, it may be of some interest to consider the rates for Catholic college women who have recently graduated. Table V presents the rates for the five-

TABLE V. — MARRIAGE AND SPINSTERHOOD RATES OF CATHOLIC COLLEGE WOMEN WHO GRADUATED DURING 1946-1950 DISTRIBUTED ACCORDING TO REGIONS

Region	Number of Graduates	Per Cent Married	Per Cent Spinsters
West	1,098	56.0	44.0
South	1,272	57.5	42.5
East	5,244	46.7	53.3
Middle	6,539	57.4	42.6
Total	14,153	53.3	46.7

year span 1946-1950. It should be noted that here again the graduates from the East show a lower marriage rate. As was to be expected because of the time span, the marriage rates for graduates from all regions was lower than for any of the previous periods, however, it is interesting to note that only in the case of graduates from the East is the rate below that found in *Time's* survey for all Catholic women graduates.

By way of summing up the pertinent data, Table VI presents the rates for the various regions of all who have graduated prior to 1946. As we have seen in Table I, the majority of college

TABLE VI. — MARRIAGE AND SPINSTERHOOD RATES OF CATHOLIC COLLEGE WOMEN WHO GRADUATED PRIOR TO 1946 DISTRIBUTED ACCORDING TO REGIONS

Region	Number of Graduates	Per Cent Married	Per Cent Spinsters
West	1,660	76.6	23.3
South	2,448	76.0	24.0
East	11,466	67.7	32.3
Middle	12,078	74.4	25.6
Total	27,652	71.9	28.1

graduates do not marry immediately upon leaving college, so that only the

percentages presented in Table VI throw some light on the question whether Catholic women graduates eventually marry or remain single. It should be noted that the rates for the West, South and Middle regions reveal no statistically significant differences. As the previous tables have shown, graduates from Eastern colleges have a lower marriage rate than graduates from any other region. One might speculate on the reasons for this and such facile explanations as ethnic differences, more numerous and more varied career opportunities readily come to mind. However, such speculations are beyond the scope of this study and must be left to the students of regional differences.

Explanations

Tables I to VI have presented the regional and temporal marriage-spinsterhood patterns of Catholic women graduates which emerge from my study. Let us return now to our consideration of the findings of the *Time* survey as presented in *They Went to College*. It will be recalled that the researchers were at a loss to explain "probably the most ironic of all the findings" in their survey; namely, the fact that 48 per cent of Catholic women graduates were spinsters. My study of 41,805 Catholic women graduates revealed that only 34.4 per cent were spinsters. Pre-scinding from the questionable meaningfulness of designating recent college graduates as "spinsters," the problem remains of explaining the discrepancy between the findings of *Time's* survey and of my study. It seems to me the following hypotheses might be advanced:

1. My study dealt with graduates of Catholic women's colleges; the *Time* survey dealt with Catholic women graduates from all institutions. It is possible the graduates of Catholic wom-

* Webster's Collegiate Dictionary states that in popular language a spinster signifies "an old maid," and *They Went to College* is obviously designed for popular consumption.

en's colleges have a higher marriage rate than those from co-educational institutions, although this assumption runs contrary to popular beliefs.

2. It is possible that the median age of the Catholic graduates in the *Time* survey was lower than that for other graduates. My study shows a relatively large increase in Catholic women graduates in recent years so that the median age of all Catholic women graduates might be lower than that of Protestant and Jews. If this difference in median ages of the groups which were compared exists, it should have been indicated.

3. It is possible that Catholic women graduates marry at a later age than do others. If the sample contained many of Irish descent, this might well be the case, since studies have shown that

Irish-descent tend to marry later than members of other ethnic groups. If this hypothesis were verified, two conclusions would follow: a comparison by age groups would not be pertinent; our second hypothesis of a difference in the median ages of the groups compared would take on added significance.

4. It is possible that there is a sampling error in the *Time* survey. However, final proof of sampling error would depend upon the size of the sample, and *They Went to College* does not reveal this.

5. Finally, it is possible that *Time* obtained too small a sample of Catholic women graduates. In this case, the fault would lie not in their sampling method, but in their too hasty—and hazardous—generalizations.

Next Month — and After

Iron-Curtain Social Action	<i>Bela Kovrig</i>
Duty to Join a Union	<i>William J. Smith</i>
Walls are Crumbling	<i>Joseph Bonsirven</i>
Forum on Race Relations	
The Aged Employee	<i>Joseph M. Becker</i>
Catholic Marriage Breakdown	<i>John L. Thomas</i>
Look at Sweden	<i>Philip S. Land</i>
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Books • Trends • Worth Reading • Letters

One of Britain's foremost ex-communists discovers truth and courage in this story of recovered faith, but he sees the danger that readers may misinterpret its message.

WITNESS¹

Communism Fills a Spiritual Vacuum

DOUGLAS HYDE

London, England

HAD I BEEN ASKED what I thought of the Hiss case at the time when it first came into the news, I would probably have replied that I thought it both unsavory and dangerous.

I might have added that the man who precipitated the case, as well as the plot, the House Committee on Un-American Activities, the judges and the reactions of an alarmingly large section of the American public to the whole thing were at best childishly melodramatic and, at the worst, dangerously hysterical.

Accusations Proven True

I did not modify that view until I read Toledano's *Seeds Of Treason*. Even then what seemed to me to be the author's highly partisan reporting of a still unresolved law case shocked me, and the special pleading on behalf of Whittaker Chambers made my sympathies tend to run in the opposite direction to that intended by Toledano. Yet I had to admit to myself that truth was probably on the side of Chambers.

In a review I wrote of that book at the time I commented sadly that it was a pity that the best causes so often had the worst advocates—and *vice versa*.

Deep down I still felt myself to be anti-Chambers. I did not know that for quite different reasons that was the attitude of a large section of the Ameri-

can public, too. I took it for granted that in the prevailing atmosphere any man who, instead of limiting himself to the exposure of the errors of communism, denounced individual communists who had once been his friends and comrades instead, would have the all too ready support of the public as a whole, regardless of the truth or falsehood of his allegations.

Chambers' Isolation Unknown

Had I known that the big battalions were in fact on the side of Hiss and that Chambers' fight was a lone, grim one, it is conceivable that my spontaneous reactions might have been otherwise, for my instincts are invariably on the side of the hunted and against the hunter—and I thought that Chambers was one of the hunting pack.

In short, Whittaker Chambers as an individual, and the Hiss Case as a whole, made me, despite all attempts at a charitable approach, feel more than slightly sick.

Only when friends whose views I respect told me after they had visited America that "Chambers is a better type than one would have thought from the reports, and his case is worth examining," did my spontaneous feelings towards the case really become less violent.

I hope that my American readers in general, and Mr. Chambers in particular, will understand my frankness and forgive what may seem to have been the superciliousness of my approach. I can

¹ WITNESS.—By Douglas Hyde. Random House, New York, 1952, pp. 808. \$5.00.

only say that it was not, in reality, any tendency to superciliousness on my part which led me to feel that way. It arose from a very real desire not to let my anti-communism lead me into supporting unjust causes, or people whose unwise or malicious activities might in the long run serve only the cause of communism.

I have stated my position in this way because it does serve to shed some light on an important point. That these should be the reactions of someone on the other side of the Atlantic, far away from the smoke of the battle around the two personalities involved in that historic case, is an indication of the strength and effectiveness of the pro-Hiss propaganda at the time and of the way in which the most cautious of observers, with only the news and his ordinary, decent instincts to guide him, was likely to get an entirely erroneous impression of the case.

Others Shared Attitude

That that someone should be an active ex-communist, alive to and familiar with all the subterfuges and techniques of the communists, further tends to underline that point.

It was the reaction, too, of other ex-communists here who, like myself, are in charity trying to fight communism with the most Christian and yet the most effective weapons they can find.

It went so deep that, even as I picked up my copy of Whittaker Chambers' *Witness*, I knew that I was still instinctively suspicious of him. Even the way in which the book was produced—its white dust-jacket, its typography, the red-and-black lettering of its title page, the wording of the dedication, the quotation from *Hamlet* on the facing page, all served to deepen that suspicion. "A melodramatic format for a melodramatic work on a melodramatic episode" was the way it registered with me.

I wanted to be fair, but I found it very, very difficult as I read the fore-

word, "Letter to my Children." The sentimental-dramatic mode of address: "Beloved Children," in the first paragraph, the assertion that "it is a terrible book" in the second, jarred. My teeth were on edge as I went on to read: "My children, as long as you live, the shadow of the Hiss Case will brush you. In every pair of eyes that rest on you, you will see pass, like a cloud passing behind a woods in winter, the memory of your father—dissembled in friendly eyes, lurking in unfriendly eyes."

There have been times when I have wanted to hustle my own family out of the way in order to protect them from the blasphemies and obscenities which I knew I must expect from some former comrade of mine whom we chanced to meet in the street. But I could not imagine myself—my own temperament being what it is—writing such a passage as that which I have quoted above.

Improved Understanding

I found the narrative at this point distasteful in the extreme. The melodrama seemed so heavily played as to be simply farcical. But I read on, rather grimly, and in time the personality of the man began to get across. His mind began to connect with my own. I had made the mistake, perhaps inevitable in the circumstances, because we are both ex-communists, of thinking that his mind and emotions should work just like my own.

Of course Whittaker Chambers does dramatize himself and his situations. That happens to be Whittaker Chambers. That is how God made him and how he sees himself and the world. That is why he is Whittaker Chambers and I am Douglas Hyde.

I still think, incidentally, that any British publisher launching the book in England would be well advised to consider dropping that "Letter to my Children" and perhaps a few other passages too, because there might be a lot of British readers who would get no further. And that would be a tragedy,

SOCIAL ORDER

for there is a vast amount which is gold, pure gold, in this in many ways very great book.

I have written at such length on my own original suspicions and prejudices about Whittaker Chambers and his book, not in order to attack it but rather so that my tribute to it may be seen to be all the greater because of them. For I finished reading the book with a great admiration and respect for this man for whom I had no natural sympathy, and I closed it with the conviction that it is capable of doing tremendous good, not only in the purely negative fight against communism, but in the positive one for Christ and His Kingdom.

Story Explains Style

Witness is, of course, Whittaker Chambers' autobiography. We see the seeds of his communism sown in his fantastic, chaotic childhood, lived against a home background which was a compound of artiness, faithlessness, melodrama and stark tragedy.

Chambers' over-dramatizations become explicable as one reads of the brother whom he loved sliding through drunkenness to suicide. One understands it too as one learns of the deranged grandmother with whom as a youth he would have to fight for knife or scissors: "The small scars on my hands are where the scissors missed my father and caught me."

More important, it makes understandable why a sensitive, intelligent youth, longing for a better, saner world, seeking some sense of purpose and direction, hungering for a faith, should turn to communism and give to it all that he had got. Communism had its origins in a spiritual vacuum, and the spiritual vacuum in young Chambers' life cried out to be filled. His story is that of large numbers of our age; in one sense it is the story of our age.

We follow his career in the "open," public life of the party, then in the

communist underground where subterfuge shades off so easily and naturally into espionage. We watch him revolt against the misdeeds of communism, struggle back to an identity and to the top of his profession—then set out on the course which ended in the famous Hiss Case.

His 800-page story is as exciting and dramatic as any novel; the interest builds up and up, and its lessons are driven home with a terrific force. The impact made on the mind of the reader is likely to be lasting. And if his story is that of our age, then it is equally true to say that his indictment is of us all. It indicts especially all those who have made the way easy for the communists—and that includes the materialists, the modern pagans, those who profit from social injustice, as well as the fellow-travellers and their like.

Men without God

No Catholic, I imagine, is likely to quarrel with the main point which emerges from the book: it is that the battle of our time is, in essence, one between good and evil. In men's hearts it has, of course, always been that and always will be so long as fallen man continues. But this is one of those moments in history when, if one can see the world as a whole, if one can discern the basic trends behind the personalities and the side issues that tend to confuse, the fundamental issues are stark and clear. It is a moment in which the world could become a place in which evil ruled and where the good had to be built again from the ground up, or, alternatively, in which we can witness the defeat of the most evil thing the world has ever known and can prepare the way for a great blossoming of all that is best.

That does not mean that, in terms of social systems, we are faced with the alternatives of an evil system, communism, on the one hand, and of an ideal one, capitalism, on the other. If, under the onslaught of the communists,

we Christians are forced at times into the defense of capitalism, it is only a case of defending the bad against the worse. We defend a system which still permits a man to worship, to receive the sacraments—even though it may stunt his spiritual life and make the practise of his faith difficult and, for some practically impossible, against one in which the Faith is persecuted, the sacraments are denied to the faithful, and worship is seen as treason.

Materialism is not exclusive to communism; it is a characteristic of modern capitalism, too. We Christians must not allow ourselves to get so pre-occupied with the fight against communism that we blind ourselves to those things in our own way of life which are essentially anti-Christian and which cry out for reform.

May Foster Reaction

That brings me to one thing which emerges from *Witness* which in my view Catholics need to consider very carefully before giving it acceptance. It is this: a possible result of the publication of this book could be the dampening down of all reform, of every attempt to improve the existing social order, on the ground that every move towards reform is just part of a communist-inspired revolution.

Whittaker Chambers writes on page 741: "The simple fact is that when I took up my little sling and aimed at communism, I also hit something else. What I hit was the forces of that great socialistic revolution, which, in the name of liberalism, spasmodically, incompletely, somewhat formlessly but always in the same direction, has been inching its ice cap over the nation for two decades. . . . It was the forces of revolution which I struck at the point of its struggle for power."

Now it may well be that what Mr. Chambers has in mind is the radically secularist spirit of many contemporary reformers. This spirit he had denounced earlier in his book: "It is not

true that man cannot organize the world without God. What is true is that, without God, he can, in the last analysis, only organize it against himself." However this may be, there is danger that his remarks may be taken to manifest complacency with our present social order.

I believe that anyone who helps debunk the modern belief in the inevitability of progress or who suggests that much that is labelled "progress" is, in fact, reaction of the worst sort or, again, who shows that the way of the self-styled "progressive" is just as likely to lead to the slave state as to Utopia, is doing a good and very necessary job. It is time that the "progressive" and his easy assumption that all change is for the better was challenged.

But that does not mean that all change must be considered suspect, that every attempt at social justice should be denounced as part of the communist plot.

Reformers Necessary

I believe with Chambers that liberalism has often been made an instrument of socialism: indeed, I would say that the liberal agnostics paved the way for the communists. But not everything done in the name of liberalism is necessarily part of the "ice cap."

The communists' most subtle and most successful attack upon democracy may in the end be found not to be their planning for civil war, their incitement to insurrection, but rather the way in which they make it almost impossible for democracy to work.

The reformer, even the rebel, is an essential part of any healthy democracy. When a democracy has been reduced to a state where it can no longer tolerate the reformer and the rebel, it has ceased to be a democracy.

We may, for the time being at any rate, defeat the communists by stopping all reform and silencing the last rebel—but that will be a victory for the communists, for we shall by then have

destroyed democracy itself and have opened the way to the totalitarian.

It is possible to create a situation in which the man who urges the application of the principles enunciated in *Rerum Novarum* and *Quadragesimo Anno* is denounced as a "red."

We shall not defeat communism simply by defending the *status quo* against all change.

Change, profound change, is badly needed today. The communists have won the loyalties of thousands with their slogan, "Change the world," because it is a good and necessary one. The world needs urgently to be changed, but the communist, with his militant atheism, his immorality, his deliberate fostering of hatred, his determination to enslave both the mind and the body of man, is not the one to do it.

But the Christian should apply himself to the task of changing the world, and he must be able to do so without being open to the charge of communism.

Place for Christian Reform

The answer to communism, I believe, is a positive, creative Christianity, on the part of the individuals and the State. Communism must be fought by positive means. In the end, even though we must combat the false whilst proclaiming the true, it will be Christian society which will prevail over communist hate.

That is why I find myself in disagreement with Chambers' assertion that the deeds of communism are so monstrous that "it absolved every man from the bonds of common humanity with the breed and made it a pious act to raise his hand in any way against them."

That has been the communists' attitude to the capitalist, it is on these grounds that the Marxists have absolved themselves when they have used any and every immoral trick to gain their evil deeds. It is not by using their methods that we shall beat them.

OCTOBER, 1952

I make these points, not by way of criticism, but because I recognize just how powerful will be the impact of this book upon the minds of many readers, and I know from personal experience how easily and eagerly men tend to seize the negative features whilst overlooking the positive ones about which the author is most concerned. And, whilst this is true, in general, it is peculiarly true of anything that has to do with communism, about which men find it difficult to think coolly and even Catholics find it almost impossible to take up a distinctively charitable approach.

Men Want New World

The central point of *Witness* is the recognition that God lives. God is at the center of Whittaker Chambers' thought. His witness is for God, for the dignity and freedom of the individual and against those things which would destroy them.

One task which our generation has yet to face up to is how to fashion a society in which the fruits of man's inventiveness do not crowd out recognition of his utter dependence upon his Creator. A society in which the rights and needs, both material and spiritual, of the individual are recognized; in which the individual men who make up the millions feel that they count for everything and in which their spiritual life, from being warped and stunted as it is today, thrives and blossoms instead.

All my experience, both as communist and as Catholic, goes to show that deep down men long for such a world. They are not satisfied with the pursuit of purely material ends, for the modern pagan's life is a grotesquely unnatural one.

They long for a vision. It might be the vision of the City of God—but we fail to get that vision over to them, so those who subconsciously feel the need most strongly turn in their frustration to the communist vision in-

stead and give to the religion of unbelief all the idealism, devotion, sacrifice and service which belong to God.

Something of that vision, a vision which stirs the hearts of the young and idealists, has got to be conveyed in our teaching of social doctrine.

Measure of Christian Failure

The success of the communist is a measure of the Christian's failure. That fact stares us in the face as we observe the communist busy about his diabolical work, living for, and ready to die for, his evil creed.

Little purpose is served by conducting depressing inquests into how the spiritual vacuum, in which communism has its origins, and which now exists in the heart of what was once called Christendom, came about. But it is a challenge which we shall neglect at our peril.

If we accept it we shall find that there are opportunities for Catholics today, opportunities born out of the longings of this disillusioned generation, which are greater than most of us ever dared dream of in our most optimistic moments.

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Food Production Today

The world food production has not risen above the total figure of two years ago, according to recent reports of the U.N. Food and Agriculture Organization.

While Latin America and non-Soviet Europe actually raised their crop production a total of nine points over previous index figures, North America dropped ten points.

Many factors entered the picture. War-damage and deterioration, droughts, floods, continued civil unrest and uninterest in certain nations and especially diversion of resources and energy to armed forces are chiefly responsible.

Norris E. Dodd, F.A.O. director, concludes that a world which supplies energy and material for destruction and death instead of turning them to conservation and life is "sick."

Catholic Hierarchy in China

A recent publication from Hong Kong reports the status of members of the Catholic hierarchy of China as follows:

In residence	59
Outside See, but in China	6
Imprisoned in China	20
House arrest	8
Expelled from China	42
Deceased	8
Total	143

This list includes only dioceses in continental China, excluding, consequently Macao and Taiwan (Formosa). Two provinces, Kweichow and Yunnan, are entirely without bishops. One still remains within the territory (Bishop Lacoste of Tali), but he is under house arrest.

African Whites Want F.E.P.C.

White settlers in the Belgian colony Ruanda-Urundi are reported complaining and unhappy over discrimination and unfair employment practices in the district. From many professions and trades, they allege, they are excluded by the colored majority. Often too white men are at a disadvantage in the courts.

The answer, say the settlers at Usumbura, is a strong civil-rights program. They have appealed to the U. N. Trusteeship Council. A report from a missionary confirms that keen vigilance is needed to protect civil rights of the whites in the whole Congo.

Divorce Rates Decline

In almost all countries throughout the world divorce rates have declined from a high that followed the close of World War II, according to a report recently issued in the *Statistical Bulletin*, published by the Metropolitan Life Insurance Co.

Although the divorce rate in the United States continues to be among the highest in the world, the 386,000 marriages legally dissolved in 1950 was a decline of 39 per cent from the post-war high in 1946. The rate per 1,000 of population in 1946 was 4.4 divorces; in 1950 the preliminary rate (subject to revision) was 2.5. Yet the rate of 2.5 per 1,000 population in 1950 was higher than in any year prior to 1943.

The number of divorces and the rate per 1,000 of population in the United States in recent years follow:

Number of Divorces and Rate per 1,000 Population in the United States, 1943-1950

Year	Number of Divorces	Rate per 1,000
1943	359,000	2.6
1944	400,000	2.9
1945	494,000	3.5
1946	613,000	4.4
1947	474,000	3.3
1948	408,000	2.8
1949	397,000	2.7
1950	386,000	2.5

Divorce rates in various parts of the world in the post-war years are as follows:

Divorces per 1,000 Population in Selected Countries, 1945 to 1950¹

Country	1945	1946	1947	1948	1949	1950
Egypt	4.3	4.3	3.9	3.9	—†	—†
U. S.	3.5	4.4	3.4	2.9	2.6	2.5
Israel	2.5	2.6	2.2	1.4*	1.7*	2.1
Denmark	1.4	1.8	1.7	1.7	1.7	1.6
Germany ²	—†	1.1	1.7	1.9	1.7	1.6
New Zealand	1.1	1.3	1.2	1.1	1.1	.9
Switzerland	.9	1.0	.9	.9	.9	.9
France	.6	1.3	1.4	1.1	1.0	.8
England	.4	.7	1.4	1.0	.8	.7
Australia	1.0	1.0	1.1	.9	.8	—†
Belgium	.4	.7	.8	.8	.7	.6
Canada	.4	.6	.7	.5	.4	.4
Mexico	.4	.4	.4	.3	.3	.3
Portugal	.1	.1	.1	.1	.1	.1

¹ Annulments are included.

² Federal German Republic.

† Not available.

* Provisional.

Enlightened Generosity

"Anything that benefits the city will eventually benefit our bank." This statement by Robert C. Kewley, president of the Union National Bank and Trust Co., Elgin, Ill., accompanied an announcement that the bank would lend up to \$7,500 at one per cent interest to any Elgin retailer who wished to brighten up his store or store-front. The loans are for three years without mortgage or other collateral, and the notes are to be repaid in monthly installments.

Cities Beckon the Nonwhites

Census figures show a remarkable jump in the nonwhite population of 27 large American cities in which nonwhites today number 50,000 or more.

With this steady 10-year exodus from rural areas and small towns (mainly Southern) there has come also a clear advance in many fronts for nonwhites. As the main bodies of nonwhite Americans move into the urban centers they experience for the first time effective health protection, educational opportunities and economic betterment. The statistical gains may well symbolize the actual incentive of much migration.

The gain in longevity, for instance, rose by almost seven years—up to 60.8 years in 1949. The birthrate increased from 26.7 per 1000 in 1940 to 35.0 in 1949. Between 1940-1950 the proportion enrolled in school at ages 14-17 climbed from 68.2 to 75.6 per cent; at ages 18-24 the number rose from 9.1 to 14.6.

There have been drops in mortality from tuberculosis, pneumonia and other infectious diseases. The death rate of non-white infants dropped more than 33 per cent, and maternal mortality about 66 per cent.

Whatever the correlation between such change and internal migration, certain and rapid growth in nonwhite population among the larger cities is astounding. The total for Los Angeles (211,585) and Detroit (303,721) had doubled the 1940 figure. Oakland, California, grew at a 292.1 per cent increase and San Francisco at 155.9 per cent. New York City now has 775,529, New Orleans 182,682 (roughly a third of the latter's total population).

"Border-line" cities like Nashville, Louisville, Memphis, Dallas and Richmond had average increases of about eighteen per cent—approximately half the birthrate.

During the same period, the nonwhite population of seven Southern states showed losses and in six others the increase totaled only 55,637 (see "Year of Small Gains," SOCIAL ORDER, 2 (1952) 115-19).

The State of Health

Blasting attacks still come from the American Medical Association against any and all forms of health service proposed in congress, and against even the existence of the President's commission appointed to study the problem. The new edition of Bishop Francis J. Haas's *Man and Society* carries strong words for the opposite view.

"Clearly there is urgent need in the United States for a Federal system of health insurance for all the people," writes the Bishop. "The opposition to such a system is well known, *nevertheless medical care must be supplied.* [Emphasis added.] The Federal Government should enact such legislation as will completely safeguard the moral rights of the patient during illness, and which will at the same time, place proper medical service within the reach of all, whether or not they are able to pay for such service. That such use of state action in the field of health is necessary *cannot be seriously questioned.*" [Emphasis added.]

As far back as 1919, the American Bishops constructively urged "social insurance . . . to provide for workers' insurance against sickness." Elsewhere in *The Bishops' Social Program* they had pointed out a duty: "The State should make comprehensive provision for insurance against illness, invalidity, unemployment, and old age."

Again in 1940, in *The Church and Social Order* the Archbishops and Bishops elected to the Administrative Board of N.C.W.C. expanded on the same directive.

Bishop Haas's support considers realistically the fact that medical insurance under the voluntary plans—greatly stimulated through A.M.A. opposition and lobbying—protects only some 21.5 million persons, and insurance against surgical expense roughly one-third of the American people.

If fifty per cent of all American families (19,596,000 families) have annual cash incomes under \$3,100—below the minimum cost of the Family Worker's Budget in 1949 [see "American Low-Income Families," SOCIAL ORDER, 2 (1952) 59-66]—it would be rash to say that they receive adequate medical care on such income. Yet these low-income families usually drop in the income-scale as the number of children goes up. Thus, only the families with five, six or seven and more children account for approximately 80,000,000 of the American population, and subsist on less-than-minimum income.

Bishop Haas seems to ask A.M.A., "How can you be so opposed to any planning to extend effective physical care to a great part of our people?"

B O O K S

WORLD POPULATION AND FUTURE RESOURCES.—Editor: Paul K. Hatt. New York, American Book Company, 1952, xviii, 162 pp., \$3.50.

LET THERE BE BREAD.—By Robert Brittain, New York, Simon and Schuster, 1952, xi, 243 pp., \$3.00.

TOO MANY OF US?—By Albert Nevett, S.J. Poona, Indian Institute of Social Order, 1952, x, 188 pp., Rs. 3.00.

Briefly, the first of these three books offers the proceedings of a Northwestern University conference on food, industrial and energy resources in relation to future world population. The second (which takes its title from the motto of the Food and Agricultural Organization of the U.N.) emphasizes the world's food potentialities. The third discusses the food-population problem of one of the world's trouble areas, India, and sounds a grave warning to those who would rely on contraceptives as the solution of the problem.

The three, taken together, portray pretty well the whole range of possible attitudes towards their common problem. The population experts in the first work generally show rather unrelieved pessimism. Kingsley Davis, for instance, states: "Perhaps another possibility . . . will be the reality. By this is not meant the chance that fertility control will be adopted . . . , for human irrationality seems too ingrained for that particular achievement; but rather the possibility that sudden and widespread increases in mortality will occur" ("The Future of the Underdeveloped Areas," p. 23). Nevett, on the other hand, holds a cautious but well-founded hope. He points out, for instance, that "India would be self-sufficient in food with about a 10 per cent increase" (p. 156) and he sees reasons why this may be achieved. Brittain, at the top of the gamut, displays bouncing optimism. The jacket correctly characterizes him as one interested in "the hopeful aspects of scientific research in promoting human welfare."

The interesting thing is that these differences are built on fundamentally the same set of facts. All would agree that given sufficient human effort and ingenuity the resources are there to provide adequately for many times the present world population. Where they differ is in their expectations of how much is likely to be done, and how wisely, and how fast.

It seems to be worth mentioning here (though not directly in relation to any of these books except the first) that in the urgent and dramatic struggle to solve the food-population problem, the Church is in danger of being cast in the role of the villain. Many men of good will feel that the dilemma must be attacked from both sides: while striving to increase the available supply of foods and other necessities, they believe it essential also to restrict undesirable population increases. What good would it be, they ask, to increase the available supply of foods and then have it swallowed up by a similar population increase, leaving just that many more people to starve? So they look with hope to the one effective weapon which they are convinced is both humane and moral: contraceptives. But that weapon would be struck from their hands, if it could, by the Catholic Church. Such action might be tolerated if the Church were making every effort to supply other effective aid, if she were putting the full weight of her worldwide organization into the campaign against poverty and hunger. But with a few outstanding but isolated exceptions, as far as they can see the Catholic contribution has been mostly words and mostly negative, forbidding the use of immoral means.

The Church is right, of course, in condemning contraceptives. But this reviewer, for one, wonders if it is not time, particularly for American Catholics, to undertake a vigorous campaign of *positive* ideas and action.

JAMES L. VIZZARD, S.J.
Georgetown University

THE CLAIMS OF SOCIOLOGY: A Critique of Textbooks.—By A. H. Hobbs. Stackpole, Harrisburg, Penn., 1951, iv, 185 pp. \$2.75.

As a distinct academic discipline, sociology is a relatively young science. However, the author feels that it is time to examine the claims of sociology and the bases upon which they rest. Have the principles of sociology been scientifically established or are they merely generalizations to be tentatively advanced and taught as such until further research and study verify, modify, or reject them?

Professor Hobbs is not interested in analyzing or evaluating abstract social theories and conceptualizations. He is in-

terested in examining the science as it is taught and presumably learned by the average student. Hence he has selected for investigation textbooks used in the three core courses. These courses are Introductory Sociology, Marriage and The Family and Social Problems. From 1926 through 1945, 129 such texts were published and the writer has examined most of these in detail. He describes the nature of the emphasis and the trends in emphasis in relation to the following topics: Personality Formation and Motivation, Educational Institutions, Economic Institutions, Government Institutions, The Family, Social Controls, Social Disorganization, War, Social Change.

Briefly, Professor Hobbs discovers that pervading the presentation of these separate topics, sociology texts present a viewpoint toward life and society highly colored by a belief in a cultural determinism in which economic determinism receives heavy weighting. Education, especially education in the social sciences, practically constitutes a panacea for all personal or social problems, especially if this education is supplemented with governmental regulation of economic processes. This view is presented as being a scientific, objective, realistic and factual description which can be applied to human behavior and social events.

This is a strong indictment of core sociology texts. The author has rendered a real service in revealing the nature of the emphases which he discovered. There may be those who will resent this study but as Professor Bossard points out in the preface, if the bases of contemporary sociological thought are faulty or inadequate, the sooner the fact is made clear the better.

JOHN L. THOMAS, S.J.
Institute of Social Order

MUST IT BE COMMUNISM?—By Augustine J. Osgniach, O.S.B. Joseph F. Wagner, Inc., New York, 1950, viii, 486 pp.

This book is more than an analysis of Marxist theory. It is an exposition of the social conditions and philosophical background whence communism sprang and an examination of alternate systems of socio-economic organization. The answer to the question posed in the title of the work is negative not merely because Marxism is found to be a radically inhuman philosophy, but also because another more satisfactory plan is readily available.

Part I examines the situation which had existed prior to the rise of individualistic

capitalism and considers both the evils of a decadent guild system and the human value of the social order that system developed. Part II analyses three non-Christian solutions to the problems of chaotic modern economic society: liberalism, communism and anarchism. The bulk of this part is devoted to Marxist theory, but economic liberalism is considered in some detail.

Part III concerns the Christian solution to the social problem. After considering the Church's rightful place in efforts to establish sound human society, the author admirably summarizes the Christian attitude toward capital, labor, labor-management relations and outlines the role of the state in social reform. Two final chapters examine 1. the moral aspects of production, distribution and consumption and 2. the Christian social order.

A final part, written by Rev. Jerome L. Toner, O.S.B., Father Osgniach's colleague at St. Martin's College, Olympia, Wash., treats of somewhat more technical problems: 1. the right to a living wage; 2. the closed shop; 3. economic obstacles to socio-economic reform.

The book closes with an epilogue, a glossary of terms and a useful reading list divided by chapters of the book. This excellent introduction to the major social question of our times is a broader and more useful work than its anti-Communist title might seem to suggest.

CONGRESS: ITS CONTEMPORARY ROLE.—By Ernest S. Griffith. New York University Press, New York, 1951, vii, 193 pp. \$3.50.

"The Congress of the United States is the world's best hope of representative government. In its halls decisions are made which may make or break not only our own nation but also the whole free world." Thus Dr. Griffith introduces his series of lectures for the James Stokes Lectureship on Politics. The fifteen chapters that follow present considerations, criticisms and proposals that show a profound understanding of the problems of Congress and serious thinking about their solutions.

The main problem that faces Congress, according to Dr. Griffith, is the technical intricacy of the colossal problems with which Congress is supposed to deal. For Congress to remain an independent and representative body and still to be able to grasp and deal intelligently with national and international economic, political, cultural and diplomatic problems requires an immense amount of specialized knowledge

which most congressmen cannot claim in more than one field. It is natural that this aspect of congressional problems is most familiar to Dr. Griffith, who has been director of the Legislative Reference Service of the Library of Congress since 1940, and that he attaches a great deal of importance to the department in which he serves. But it is nevertheless a well-placed emphasis. Roscoe Pound has pointed out in his *Justice According to Law* the difficulties of technology and bureaucracy in the administration of justice today in the United States. The problem is well worth study.

Dr. Griffith does an excellent job of exposition of the present methods of Congress and their relations to the constitution and to the other departments of government. In this he owes a great deal to the works of Professor Corwin.

Political science and American history professors, as well as the general educated public, will find this book interesting, informative and stimulating.

LEROY E. ENDRES, S.J.
St. Mary's College

RETURN TO CHESTERTON.—By Maisie Ward. Sheed and Ward, New York, 1952, xxi, 336 pp. \$4.50.

Miss Ward's supplement to her biography of G.K.C. might have been titled with equal propriety *Reactions To Chesterton*—for within its covers we learn from those many people who knew, admired and loved Chesterton, more for his genuineness than for his genius, what kind of a man he was. This indirect approach is as felicitous as it is enlightening, for we observe Chesterton through many eyes, and it isn't long before his more singular yet lovable qualities are filtered out and we come close to the essence of Chesterton.

If the records weren't accurate one might be tempted to label the portrait of G.K. idealistic, or at least consider it a projection of Miss Ward's possible idolatry. But there are sufficient indications to exclude any suspicion of extreme selectivism or of what newspapermen call "slanting." G.K. had his faults and they are mentioned here, but happily they were attributable more to the quality and quantity of brain and body than to a wrong will. Anyone who has even a casual acquaintance with his works will be grateful for all that Miss Ward offers here.

JAMES L. TYNE, S.J.
Woodstock College

ALCOHOL, CULTURE AND SOCIETY.—By Clarence H. Patrick. Duke University Press, Durham, 1952, 175 pp. \$3.00.

Dr. Patrick advances the thesis that culture is one of the most important, if not the principal determinant of the use and abuse of alcohol. It is the cultural system that determines the functions of alcohol, ordains the approved and disapproved ways of using alcoholic beverages and determines who shall use them. Culture operates through the endorsement or pressures of society. That culture does influence, and even pressurize, cannot be doubted. But what we mean by a particular culture must be specified. American culture, for instance, would hardly be illuminating. There is, for instance, a comparatively low incidence of inebriety among American Jews and American women; yet they are subjected to the same general cultural pressures. On the other hand, the styles of drinking, or self-control, of certain smaller groups seem more potent than the general culture of which they are a part. There is a differential response of individuals and groups to societal pressures, which seems to weaken cultural determination theories.

The author does not maintain that culture is the only determinant, and he lists the many reasons alleged for the use and abuse of alcohol. He also provides an excellent overall view of the effects of alcohol on the individual and society. In conclusion, he offers a program for the social control of alcoholic beverages that is signally free from Manicheism and the reformist belief that people can be dragged to sobriety by legislation.

HUGH J. BIHLER, S.J.
Woodstock College, Md.

ALCOHOLISM OR ABSTINENCE.—By C. Aubrey Hearn. Standard Publishing Company, Cincinnati, 1951, 96 pp. No price given.

This sprightly primer on alcoholism, containing many interesting anecdotes and graphic incidents for the general reader, furnishes replete statistical details for the more scientifically-inclined. The book will be valuable for the secondary school hygiene and general science teacher. The reviewer has successfully used its materials for preaching. The author recommends total abstinence to the non-alcoholic on the grounds that prevention is better than cure, and also because of the force of good example on the less strong.

BENJAMIN F. SARGENT, S.J.
Alma College

CHRISTIAN DESIGN FOR SEX.—By Joseph Buckley, S.M. Fides Publishers, Chicago, 1952, xxii, 216 pp. \$3.50.

This good, timely book keeps the right emphasis and treats the right points. The author aims it for parents first, and for all those required and competent to counsel the young.

Yet it is rather a book for the teachers of parents than for the parents themselves. It is not for "teen-agers." It is only "hoped" that it will be a good help to those about to marry. Although it is more profound than its author guessed and makes too many demands on the average reader, it is both a timely and a needed book.

Although there is no index, the book is easily got into because the table of contents is clear and helpful.

The author begins with a clear, practical account of purity and modesty. Since this latter is, even as a word, completely ambiguous, the author does a good service by making crystal clear just what the Catholic Church means by modesty. (His appendix on Modesty is a real gem.) He orients himself and his reader by a competent account of the contract of marriage.

Then he tells in a most effective way why purity is worthwhile, why impurity is sinful. He gives a theologian's account of the sins against purity. He concludes this portion with a good account of the shamefulfulness of impurity.

Next he explains passion. Like modesty, passion is a misunderstood and misused word. But with brevity, yet with satisfactory clarity the author tells us the real meaning of the word, of the thing. He accounts for concupiscence in a masterly fashion. He neatly tells the difference between temptation and sin.

In his next chapter he goes into the norms of modesty. His experience in dealing with both young and middle-aged is evident here. He is practical. One could take what he says and make clear, workable rules out of his account of the principles. And he is refreshingly honest. He faces the simple fact that this is a real world, that artificial standards will not do; and yet he is most definitely emphatic on the use and value of modesty. He aptly gives a splendid account of woman's part in the present "naughty" world, and he is very good on the supernatural ideal.

Next he comes to the fact that man is man, woman is woman; yet both look with intense personal views on marriage. Whether he has solved the complicated question of the differences between man and woman is not the point. He gives definitely useful material so that both man and woman will be the wiser and the more

deftly circumstanced for hearing what he has to say.

His treatment of marriage as a sacrament is refreshing, not trite. And he does not exaggerate the power of grace, while he emphatically insists on its indispensability, its glory.

He concludes with a practical account of "consecrated virginity." This is not dragged in. Rather, it is a natural complement to the material he has been treating. It will help in deciding between vocations.

Now, while that material has been treated many a time, Father Buckley treats it anew, freshly, usefully. And yet I repeat what I said first off: the book makes too many demands on the average reader, for whom it is professedly intended.

First of all, it is strictly Thomist. That fact gives the book every chance of being clear. That fact also enables the book to cut under much of the modern farrago on marriage. It is deductive (because knowing the nature, the author is able to tell us accurately of the function) yet the book tells much more than any compilation of statistics could ever do. The book tells us God's Truth—within the scheme of Thomist thinking. It is clear, precise, but the average reader is not going to be able to remember what has gone before in order to assimilate adequately what comes after—not, that is, unless he has been already well trained in philosophy, in Thomism.

The second reason is that many a parent is quite unwilling to spend effort, especially intellectual effort, in making himself worthy of his high vocation of parent. The book will be dismissed as high-brow by many a one who most needs it.

Consequently I wish the author would put out a "popular" treatment of his subject, reserving this quite scholarly effort for those who wish to go deeper into the matter.

I have one regret as I put the book down. In his cases in Chapter IV, *Norms of Modesty*, Father Buckley is eminently practical. But I am afraid that he does not sufficiently advert to the pitiful sophistry of both young and old. His great patron, St. Thomas, goes all out in emphasizing that one does not sin unless one wills to sin. But he equally points up most emphatically that it is mere sophistry to say: "Because I do not will to sin, I do not sin, no matter what I do." Youth, and the counselors of youth, can fall down on this most vital, this most essential point. He who wills the means makes himself responsible for the use of those means, no matter how delicately he differentiates the end and the means. Father Buckley gives principles for judging "necking and petting," but his principles do not, I think,

sufficiently spot-light the fact that single acts are one thing, that continued practice is quite another.

It would be ridiculous, it would be sinful to say that Father Buckley misleads his readers. But I could like his book much better if he had adverted more pointedly and more at length to the fact that a custom of manifesting affection can be quite really an added factor in judging the legitimacy of the manifestations of that affection.

In conclusion, if the Catholic laity were able to digest this book, we would have the most timely book yet produced on the subject. As I see it, we now have a handy compendium from which those who know the Thomist way of accounting for man and his working can quarry materials which will serve well all those for whom they are made more actual.

BAKEWELL MORRISON, S.J.
St. Louis University

SOCIETY AND THE CRIMINAL.—

By Sir Norwood East. Charles C. Thomas Publishing Co., Springfield, Illinois, 1951, 437 pp. \$8.50.

It is not often that a reviewer finds a book on the relation of psychiatry to criminology perfectly in accord with natural-law and Christian principles. But such is the case with this thoroughly outstanding and excellent treatise by a distinguished British physician, psychiatrist and criminologist. First published in England in 1949 this volume, reflecting the author's forty years of wide experience in a difficult and delicate specialty, is now available to American readers; it deserves the widest possible circulation and approbation.

The primary principle of Sir Norwood East is that the true reform of criminals and abnormal persons must be grounded in a return to moral standards. The very foundation of these standards is the free will of every man, a faculty which, the author asserts, may be dulled in psychotics or neurotics or alcoholics but which is never quite extinguished as long as a person retains the essentials of sanity. Society has the right and duty, the author continues, to insist that everyone use this faculty correctly. Psychiatrists may seek to explain a criminal's action but they cannot excuse it if the criminal is sane.

It is on these premises that Sir Norwood East bases his series of carefully knit essays. His conclusions represent a balanced, integrated, delicately perfect synthesis of most of the findings of modern doctors of the mind *vis à vis* criminology. His chapters cover, among other topics, the relation

to crime of the psychopathic personality, the physical build of a man, alcohol and drugs, abnormal sex tendencies, age and degrees of sanity. Each of these chapters has a very full bibliography.

The only difficulty with this volume is that the cases cited as well as other material have particular application only in England. But the moral and scientific principles which the author draws from these materials have universal force. It should be noted that he takes a firm position against eugenic sterilization.

Another drawback, if such it be, to this book is its wariness of premature conclusions about psychiatric-criminological problems. We find here an abundance of data with, more often than not, the single conclusion that there can be no generalizations until more research is completed. This result may be hardly satisfactory for the layman but it is precisely this scientific attitude which makes this book by Sir Norwood East such an excellent and marvelous achievement.

ROBERT F. DRINAN, S.J.
Weston College

PRISONERS ARE PEOPLE.—By Kenyon J. Scudder. Doubleday, Garden City, New York, 1952, 286 pp. \$3.00.

Kenyon Scudder's account of the establishment of an honor prison in California will make stimulating reading for progressive administrators in penology.

There are two schools of thought in connection with incarceration. One contends that men are committed to prison *as punishment* for their crimes. The other school contends they are sent to prison *to be punished*. Scudder demonstrates that truly to regenerate men, rehabilitation must come from *within* the individual and not through coercion.

The story of the establishment of the California Institution for Men brings into sharp focus some of the difficulties encountered in implementing the clear philosophy of rehabilitation upon which the "Chino" institution was founded. Humane treatment, proper segregation and intelligent classification of the California penal population provided the inmate personnel for this success story in progressive penology. When one realizes that of the 9,000 criminals who passed through Chino since its opening in 1940 only three per cent attempted escape, the success of this experiment become apparent.

Prisoners Are People is a book of great value to the penal field. The turn to individualized treatment of the criminal population, as related in this book, replacing the old methods of brutality and unnatural

mass treatment, bodes well for the future of penology. Such treatment of this forgotten segment of human society is long overdue.

The author allows the facts in his book to speak for themselves and they are eloquent in their effectiveness. The book has an easy, readable style which will be welcomed by professional penologists, social science students and the public alike.

JOHN A. GAVIN
Belmont, Mass.

THE SUPREME COURT AND THE COMMANDER-IN-CHIEF.—By Clinton Rossiter. Cornell University Press, Ithaca, New York, 1951, ix, 145 pp. \$2.50.

The controversy on seizure of the steel companies highlights interest in this well-written but all too brief study of presidential powers by the author of previous works on aspects of the power of the executive.

In his dedication Dr. Rossiter makes it clear that he has written a little book on a big subject. This is well illustrated by the fact that he has only five pages on the question of seizures of plants, and of this practically the entire discussion is confined to the seizure of Montgomery Ward in World War II.

The study is devoted primarily to consideration of the principles underlying suspension of the writ of habeas corpus, declaration of martial rule in areas normally under recognized American civil rule, military justice and military commissions.

On the troublesome question of suspension of the writ of habeas corpus, the author traces the developments by consideration of landmark cases on the subject. He points out that, while in constitutional theory the President does not have the power, nevertheless, historical fact shows many instances of Presidential exercise of the power without interference. Unfortunately, this clash of theory and fact has never been settled directly by any decision of the Supreme Court of the United States. *Ex Parte Merryman* had the President (Lincoln) and the Chief Justice of the Supreme Court (Taney) in direct conflict. But it was the Chief Justice sitting as a court of one rather than as chief of a full panel. Taney, anxious to preserve respect for the law, stated that only congress could suspend the writ and directed the Executive to enforce his decision. Lincoln, anxious to preserve the Union, ignored the direction and defended the power of the President to suspend the writ of habeas corpus.

To this day, the matter has never been settled by any definitive decision, the courts being reluctant to override the awe-

some power of the commander-in-chief, particularly in time of war.

On the question of martial rule, Dr. Rossiter discusses at length the activities of the military in Honolulu and makes caustic comments on the activities of the Judge Advocate General (which do not seem entirely justified to this reviewer). The author reserves his highest indignation for the unhappy problem of the Japanese living on the West Coast at the commencement of World War II. The evacuation of these civilians was authorized by an Executive Order, buttressed, however, by an Act of Congress.

The three cases which tested the validity of the evacuating orders revealed that the courts are powerless to prevent a President from exercising his power of martial rule; that judicial process is too cumbersome to prevent execution of a large-scale program designed to penalize racial minorities; that the government of the United States, in a case of military necessity proclaimed by the President and backed by congress, can be a dictatorship in its own fashion.

The author traces judicial assertions of control over military justice and enunciates the current rule under which civil courts will not examine courts-martial beyond ascertaining that the court-martial was legally constituted, had jurisdiction of the person and subject matter and published a legal sentence. The courts refuse to go further.

Military commissions which have posed interesting questions in the legal history of the nation are considered with emphasis on the cases of the assassins of Lincoln and the rubber boat saboteurs of World War II. These demonstrate that the members of the Supreme Court of the United States are human beings who share in the feelings of the citizenry at underhanded methods of operation. Further, the Yamashita and Malmady cases are discussed; the refusal of the court to intervene illustrates the shackles self-imposed by the Court to restrain itself from interfering in the President's attempt to enforce the harsh laws of War.

It is unfortunate that the question of presidential seizures is not more thoroughly examined, but the author outlines enough to show that the problem is thorny and that decisions handed down in peacetime will not necessarily be controlling in the case of actual conflict.

The study is a very worthwhile effort to cover, interestingly, a difficult subject. In a detailed study of Presidential powers, it would hardly be more than a headnote, but it does present the nub of the matter in sufficient length to give the general reader a gentleman's knowledge of the powers of

the commander-in-chief. The summaries of landmark decisions are long enough to give the full sense of the same. The bibliography and citations are more complete than one would expect in a volume this size. It is well-organized and would be splendid material for a lecturer anxious to impart knowledge without boredom to the audience. In sum, it is a worthwhile contribution on a little understood subject.

ROBERT E. DELANEY, Lt. Col., U.S.A.
Camp Kilmer, New Jersey

ECONOMIC POLICY FOR THE THINKING MAN.—By C. Bresciani-Turroni (tr. by Edward Fitzgerald from the revised German edition of the original Italian). William Hodge Co. Limited, London, 1952, ix, 304 pp. \$4.50.

This book must first be commended for the remarkable lucidity with which the eminent author presents for the non-professional thinking man "the economic point of view." Bresciani-Turroni will appear to some readers to be another Hayek. There is much the same presentation of the theory and virtues of market economy, and enthusiasm for it. There is the same type of attack on planned economy. In three chapters the author exposes the aims and forms of intervention, followed by a chapter on "Socialist economic order," and one on "economic planning"—as exemplified largely by Hitler's National Socialism.

Bresciani's society, like Hayek's, appears to provide no place for autonomous, self-directing economic group activity. There is practically no discussion of the literature of limited private group planning working through a market and free enterprise framework.

But unlike Hayek there is extensive, if incomplete, exposition of "defects of market economy." Moreover, the author admits a much more extensive role for state intervention where the market fails or where it needs supplement (e.g. in the distribution of income). This intervention stands out especially in the several chapters on policies of international trade. I have the impression that in the first half where he challenges planning, he tends to neglect his chapter of defects, and thus opposes the evils of planned economy to the virtues of a perfectly working market buttressed by suitable state support and supplementation. (Also, many U. S. economists will challenge the confidence he places in cost flexibility as solution to down-turns.)

This criticism, however, is not true of the chapters in which the distinguished director of the International Bank of Reconstruction and Development sets out policies of international economic and mone-

tary cooperation. Again the brilliant lucidity and simplicity. This is coupled with a realism which supports the type of elastic international monetary standard set up at Bretton Woods.

The world must learn his lessons of modifying economic autarchy and yielding outmoded absolute sovereignty. It must accept the limitations of currency autonomy imposed upon trading nations. It must accept the idea of international agreements as solution to financial and economic problems. Bresciani-Turroni brilliantly shows us that underlying international trade are the same fundamental factors (requiring the same fundamental analytical treatment) as in a domestic market economy.

PHILIP S. LAND, S.J.
Institute of Social Order

EUROPE BETWEEN DEMOCRACY AND ANARCHY.—By Ferdinand A. Hermans. University of Notre Dame Press, South Bend, 1951, xix, 291 pp. \$4.00.

When the 13th post-war French cabinet fell in early March after forty days of attempted rule, the Paris correspondent of the *Agence Télégraphique Suisse* wired his clients: "Stagnation has become the ruling custom of cabinets which succeed one another because the division of the parties and their fragmentation prevent the formation of a stable and coherent majority. Cabinet ministers spend most of their time not in governing, but in contriving compromises to avoid an accumulation of progressive crises that would bring the regime down."

Professor Hermans readily explains this dreary situation. Agreeing with Montesquieu that the system of voting is the basic problem of democracy—comparable to the law governing the succession to the throne in a monarchy—Professor Hermans attributes the instability of modern parliamentary democracies to Proportional Representation.

His book, the second volume sponsored by Notre Dame's Committee on International Relations, is an encyclopedia of election returns in countries that have PR, together with a trenchant analysis arguing that the voting system produces "Negative Democracy," regimes responsible not to the nation as a whole but to self-interested factions. Indeed, it is Professor Hermans' thesis that PR engineers such a fractioning of political society and thus opens the door to totalitarian ambitions. His reading of history and election statistics establishes PR as recklessly spawning Hitler, Mussolini and the Japanese militarists—not to mention the continuance of Irish

Partition, the craven Munich settlement, the success of the Bolsheviks in Russia, and the 1948 communist coup in Czechoslovakia.

If such examples draw the protest that Professor Hermans is absurdly simplifying history, he would reply that he is at work on other books that will offer a balanced treatment of all the basic conditions affecting democracy in its danger zone. And he will submit figures of the German elections of 1930 when the National Socialists suddenly won 107 seats, though they did not have a majority in any of the 400 one-member constituencies that would probably have existed under the American or British majority system.

It is undeniable that PR has always been insistently demanded by implacable German nationalists and by communist groups everywhere. It is obvious that majority rule operates against extremists of both Left and Right by compelling all parties to seek to win the support of a cross-section of the electorate.

Professor Hermans, however, appears to neglect the class consciousness that afflicts European society and the fixed divergences stemming from doctrinaire differences and feudal carry-overs that inhibit the functioning of a truly responsible governmental machinery and seem at times to curtail any concept of the common good. PR, by supposing that governmental action will be at once the solvent and the expression of these social differences and effect in the process a unification, undoubtedly only emphasizes, even aggravates these divergencies.

We should be profoundly grateful that the American political system and the experience that has made America "the melting pot" provides a greater homogeneity than the Old World has attained since Christendom ceased to be. In America, as Dr. Jerome Kerwin has noted, we have wisely preferred to achieve "the process of unification and compromise for the most part outside the sphere of government." Our political parties, as a result, are practically multi-party common organizations. That the presently constituted Democratic Party harbors ADA liberals and determined Dixiecrats with the Republicans split into a reactionary and a progressive wing makes alliances across party-lines necessary for passing essential legislation and enables a sectional segment to block action by the Administration. But such comment on America's present political grouping does not invalidate the function of majority rule which is to place the responsibility of governing on one party and the obligation of criticizing and challenging on the opposition.

Professor Hermans would make our policy of "Total Diplomacy" include the abolition of PR in Europe. Such action, he indicates, clearly falls under Article 2 of the North Atlantic Treaty. The failure to achieve greater economic integration in OEEC has not discouraged this crusader.

EDWARD DUFF
Geneva, Switzerland

INTERNATIONAL COMBINES IN MODERN INDUSTRY.—By Alfred Plummer. Sir Isaac Pitman and Sons, London, 1951, ix, 309 pp. \$6.00.

Except for some minor sections, this book was obviously written in 1934. Most of the exceptions date from 1938. As a result, almost any cartel is treated more adequately in recent books, such as the Twentieth Century Fund's *Cartels in Action*. For example, the author uses Hexner's 1941 article on the international steel cartel, but does not seem to know his 1943 book. His own book, then, apparently serves as a general \$6.00 introduction into the subject for people in Britain.

There may be an interesting "change of heart" in the author. Back in the 'thirties, the anti-Franco forces are "Spanish Democrats" (p. 102), Roosevelt conducts "new industrial recovery propaganda" (p. 122), the Soviet Union is generally referred to as "Russia," the first discovery of synthetic rubber is in Petrograd in 1930 [actually in Germany in 1910] and the armament manufacturers "... have created in nearly every country a situation in which all economic life revolves around, and is subservient to, preparation for wars, either of aggression or defense" (p. 243). Since this slant seems absent in the newer sections of the book, it would seem that a change of heart might have changed the text.

RAYMOND C. JANCAUSKAS, S.J.
University of Detroit

HUMAN RELATIONS: Labor and Management.—By Nelle Van D. Smith. Exposition Press, New York, 1951, 136 pp. \$3.00.

The case histories here given of men and women who have successfully applied human relations in the everyday working world (Dorothy Shaver, president of Lord and Taylor department store; Cyrus S. Ching, U. S. mediator; Caroline Davis, head of a C.I.O. local; Thomas J. Watson, president of I.B.M. Corporation; Charles Luckman of Lever Brothers and others) make interesting reading and might well provide inspiration for those in similar conditions. But, what happens in labor-management relationships where there are

few such individuals of insight and understanding? In other words, while personalities do play a large part in the social process of cooperation, yet a more solid foundation than sparkling personalities must be found—a philosophy of human relations applicable to group relations and workable under any and all conditions.

This book, therefore, is not the penetrating analysis of societal human relations between management and labor which the title might lead us to believe. Its optimism, however, is refreshing at a time when pessimism darkens the general human relations scene.

HILTON L. RIVET, S.J.
St. Marys College

•
WAGES ARE GOING LOWER.—By William J. Baxter. International Economic Research Bureau, New York, 1951, ii, 86 pp. \$1.00.

This book views with alarm the wiping out of tropical diseases, the decline in infant mortality and the humanization of war. For these phenomena are causing an increase in the population of the Negro and oriental races in proportion to the caucasian and thus are threatening the material supremacy of white civilization. The author maintains that by aiding backward peoples we are indirectly undermining our own economic stability.

Mr. Baxter's viewpoint is narrow, chauvinistic and selfish, if not completely un-Christian. And few economists will agree that to improve the material conditions in one part of the world necessarily involves deterioration elsewhere.

WILLIAM W. FLANAGAN, S.J.
Woodstock College

•
AMERICAN URBAN COMMUNITIES.

—By Wilbur C. Hallenbeck. Harper and Brothers, New York, 1951, xxx, 617 pp. \$6.00.

A broad background both in teaching and in practical community work has enabled Wilbur C. Hallenbeck to give a comprehensive and convincing description of the main facts of American Urbanism. Written for undergraduates and for graduate beginners in Urban Sociology, and for those laymen who have a healthy curiosity about their environment, the treatment throughout remains simple and uncomplex. The author follows a procedure that is standard in textbooks of Urban Sociology, dividing his material into seven sections, to each of which he devotes a few chapters.

In the first three sections he describes the rise of American cities, their external

interrelationships, and their form and structure. Especially interesting here is his treatment of regionalism and its impact on cities, and the implications of decentralism and suburbanization of cities. In the fourth and fifth sections the organized life of the city, its institutionalized behavior, and some of its major problems are explained. The influence of urbanization on families and individuals is the matter of section six, while the final section looks to the American city of the future, emphasizing the need for comprehensive planning to obtain maximum results.

The book has covered in broad sweep most of the elements that make up our cities; and it is at times refreshingly practical, reflecting no doubt, the author's long and varied practical experience. By frequent recapitulations at the end of chapters, Dr. Hallenbeck succeeds in highlighting some of the more significant topics treated in the body of the chapter. The suggested readings are few, but well selected. However, it seems to this reviewer that a more limited choice of topics, with a more direct and pointed interpretation of their influence on the urban personality, would be more appropriate for the beginner in Urban Sociology. At times a number of topics are treated with what seemed somewhat summary dispatch, and their significance is not always clearly delineated.

JOSEPH M. FALLON, S.J.
Weston College

•
MAN AND SOCIETY.—By Francis J. Haas. Appleton-Century-Crofts, New York, 1952, xxi, 554 pp. \$4.50.

In this second edition, a well-known text which first appeared in 1930 is completely revised. The sixteen chapters of the first edition have been replaced by 21 chapters arranged under seven general headings. These are: Man, Social Life, Family Life, Economic Life, Occupational Life, Political Life and Supernatural Life. The book is intended to provide a groundwork for the study of society and its problems. The general reader will find in this volume much valuable and refreshing material, since the author examines the facts and trends of contemporary society in their moral setting and shows their conformity or lack of conformity with sound principles of social policy.

Of special interest in this new edition are the two chapters in Part V which deal with the Industry Council Plan. Bishop Haas is explicit in his definition, description and analysis of the structure and function of this proposed plan for the reorganization of economic life. Al-

though there may be nothing new in what he has to say, those who favor the program will be encouraged by his enthusiastic and clear-cut endorsement of their position. On the other hand, those who are less sanguine about I.C.P. will find in the author's necessarily brief treatment all of the unsolved problems and unanswered questions which appeared in previous expositions.

Finally, this new edition takes cognizance of the changed position of the United States in international affairs. The first edition contained one chapter on international relations. This has been expanded into three excellent chapters in the new edition.

There is little doubt that this well-organized, comprehensive, clearly written text will continue to be popular in schools and with the general public.

JOHN L. THOMAS, S.J.
Institute of Social Order

LITURGY AT HOLY CROSS: In Church and School.—By Sister Mary Gabriel Burke, O.S.F. Pio Decimo Press, St. Louis 15, 1952, 61 pp. \$1.00.

The theme of this education thesis undertaken at St. Louis University is: "the whole work of education and teaching . . . must strive to foster internal unity in man." By observation, questioning and study the author brings out the social values of the liturgy and shows the degree and manner of integration of liturgy in Monsignor Hellriegel's Holy Cross parish and school.

ONE SHEPHERD: The Problem of Christian Reunion.—By Charles Boyer, S.J. Kennedy, New York, 1952, 142 pp. \$2.00.

Few Catholics know that all movements aiming at Reunion are not Protestant projects, and fewer still may know that a strong European program, Unitas, exists under the direction of an eminent Jesuit, with headquarters in Rome, to coordinate the apostolate to separated Christians. Unfortunately, non-Catholics also are seldom aware of these facts.

This little book would therefore be a revelation to many. It attempts to bring up to date the positive developments, but this reviewer feels that for American readers this translation could have included reference both to the American scene and to developments later than the conversion of Father Paul Francis and the mere foundation of the Church Unity Octave in the U. S. Certainly, the picture of Re-

union in this country needs to show the various non-Catholic efforts such as, for example, the Fellowship of Southern Churchmen and the newer Christian Action.

The author, prefect of studies at the Gregorian University and dean of the theology faculty, since 1945 has given most of his time and effort to Christian Reunion.

RAYMOND BERNARD, S.J.

THE PRIEST: a Fides Album.—Fides Publishers, Chicago, 1952, 24 pp. \$.25 (50 copies, \$9).

Fourth in the series of rotogravure booklets on sacramental and liturgical themes adapted from the famous French *Albums Liturgiques*, this album has a definite American flavor. Some of its photographs were taken at a Saginaw, Michigan, parish as the photographer chronicled the daily life of a pastor among a flock of Mexicans and Negroes. There is a certain emphasis placed on the priest as a human being who lives among men (and not only in the sacristy) and brings God to them. The need of vocations is stressed, both for home and foreign missions. Future booklets might well depend even less upon French originals.

THE MYSTICISM OF SIMONE WEIL.—By Marie-Magdeleine Davy. Cynthia Rowland, tr. Beacon Press, Boston, 1951, 84 pp. \$1.75.

WAITING FOR GOD.—By Simone Weil. Emma Crauford, tr. G. P. Putnam's Sons, New York, 1951, xi, 227 pp. \$3.50.

THE NEED FOR ROOTS: Prelude to a Declaration of Duties toward Mankind.—By Simone Weil. Arthur Wills, tr. G. P. Putnam's Sons, 1952, xv, 302 \$4.00.

Simone Weil was a French student and mystic who died in England during World War II. Born a Jew, she was profoundly attracted by certain elements of Christianity and by the Person of Christ, but never became a Catholic. The latter failure resulted from her extreme subjective passivity which discouraged action unless she felt interiorly impelled to it by God.

The published works of Simone Weil have focused attention upon her mystical thought, and Mlle. Davy has undertaken to outline its significant traits in this small study. It is probably too early to achieve notable success in such attempts, partly because the full body of

SOCIAL ORDER

her writings is not yet available (*La Condition Proletarienne* has just been issued in France), partly because her unique personality and her extreme ideas need more careful analysis.

The earliest of Simone Weil's writings translated into English, *Waiting for God* is an exclusively religious work containing six letters and four essays. The letters are taken up with an exposition of her religious position which, while explicitly Christian and unquestionably mystical, was outside the orthodox body of Christianity. Letter IV, a lengthy spiritual autobiography addressed to a close friend, Father Perrin, recounts the stages of her religious experience. Aside from one or two meetings with Christians who impressed her, her encounter with Christ was exclusively interior and peculiarly individual.

Everything about Simone Weil is intensely individual: her attitude toward the world, toward her fellows (extraordinary charity yet sensitive fear), toward God. Despite her aversion for the social (which is "irremediably the domain of the devil") she sustained deep devotedness toward workers and the oppressed. Better to understand the workers and their life, she took jobs in industry and agriculture, despite her academic background and poor health.

The second work by Simone Weil is a series of essays of varying length on human needs. Fourteen short notes discuss qualities of life which make for fuller existence. Prepared for the French government-in-exile in London during World War II, where she was an assistant to M. Maurice Schumann, they were policy guides for the Resistance and the post-war government. The bulk of the book is devoted to essays on what is certainly the outstanding human ill of our age: "uprootedness." Industrialism, migration, anti-traditionalism, individualism, irreligion have severed one by one the roots which bound men to others, to places, to property, to the past and, in a very real sense, to the future. Such roots give men not only stability and strength, but sustenance for the development of his nature. *The Need for Roots* is a series of comments intended to guide policy decisions of the future French government in building a human climate for the life of its people, "a prolegomenon to politics" as Mr. T. S. Eliot characterizes it in his Introduction.

Both works manifest remarkably perceptive insights couched, it must be said, in often provocative language. Simone Weil was a unique genius, one who suffered interiorly throughout her life, whose vision of the world was inevitably warped

by her own experience. Yet her intense charity draws the venom of her comments, through which always shines a sovereign attachment to truth.

FRANCIS J. CORLEY, S.J.

MAN AND HIS GODS.—By Homer W. Smith. Foreword by Albert Einstein. Little, Brown, Boston, 1952, x, 500 pp. \$5.00.

Dr. Smith, professor of physiology at New York University School of Medicine, has collected out of nineteenth-century histories of religion his own survey of its origins in Egypt, Mesopotamia, Israel, Asia Minor. Two chapters discuss the rationalist version of Christianity's origins and growth; another, the place of diabolism in religion. Two final chapters review the effect of evolutionism and positivism upon contemporary religious belief.

The author displays amazing erudition and wide-ranging curiosity in his re-write of nineteenth-century rationalism.

THE RISE OF MODERN COMMUNISM.—By Massimo Salvadori. Henry Holt, New York, 1952, x, 118 pp. \$2.00.

This remarkably compact book outlines the nineteenth century socialist background of Marxism and its origin and changes down to the present day. All important countries of the world are touched upon briefly. A critical bibliography supplements the necessary sketchiness of the text. It is to be regretted that the author had so little to say about the Soviet use of slave labor. Moreover, that he regards post-war communist activity in the United States as relatively slight. Notwithstanding these two serious (and several trivial) defects, this book will prove very useful to those who are in a hurry to learn the elementary facts of life about world communism in theory and practice.

WILLIAM A. NOLAN

JIM CROW.—By Jesse Walter Dees, Jr. and James Stiles Hadley. Ann Arbor Publishers, Ann Arbor, 1951, 529 pp. \$2.50 (paper).

This compilation from many varied sources of data on segregation and discrimination against Negroes offers little to readers already informed. Perhaps Chapter IX with its observations on Tampa, Florida, the present home of the compilers and "the worst slum of the United States" may be of special interest (p. 144). The quotations range from Frazier and Myrdal to Lillian Smith and the Pittsburgh *Courier*.

CATHOLICS SPEAK ON RACE RELATIONS.—Edited by Daniel M. Cantwell. Fides Publishers, Chicago, 1952, 64 pp. \$0.25 (50 for \$7).

This booklet gathers statements by Catholics in order to show that the Church has spoken often and loudly *against* racial discrimination and *for* interracial justice. No one can blink away two popes, an apostolic delegate, several cardinals, nine archbishops, seven bishops, 38 priests, six sisters and at least sixteen prominent lay persons, when they point out injustice and remedies. The booklet has four parts: Fundamental Truths; What are These Human Rights? How are Human Rights Violated? and Practical Applications of Interracial Justice. Each part has many subdivisions which offer a wealth of quotable, powerful material.

Every parishioner and pastor, every priest and bishop ought to have his own copy, for constant use and reflection.

RAYMOND BERNARD, S.J.

PRINCIPLES OF SOCIAL AND POLITICAL THEORY.—By Ernest Barker. Clarendon Press, Oxford, 1951, viii, 284 pp. \$5.00.

For many, the mere fact that Ernest Barker has written another book will be sufficient inducement to buy it. Barker's erudition, his insight into political movements and theories, his charming style and intellectual humility make the reading of his books an enjoyable experience, howsoever formidable the subject matter.

Even though this volume is an expansion and revision of lectures he delivered fourteen years ago at Cambridge and the author himself is now in his middle seventies, it has all the attractive qualities of his previous works.

The book is carefully organized. Barker first traces the historical development of theories concerning the relation of state and society, including a description of organizations which served as the source or embodiment of the various theories. He then gives his own personal views on the relation of state and society and the general realm and function of each. A third section deals with the purpose of the state and the idea of justice. Religion, nature, economics and ethics are considered as possible sources of the idea of justice and Barker concludes that ethics, in a Kantian sense, is the source of the idea. One is led to believe that the concept of God or Eternal Law is in the realm of religion beyond the reach of

reason. The last three sections deal respectively with an analysis of the rights secured by the state, a catalogue of duties of the citizen towards the state and the duties of the state toward the citizen.

Despite the Kantian premises and consequent inadequate conclusions, anyone seriously interested in political theory will find the reading of this book both pleasurable and profitable.

GEORGE A. CURRAN, S.J.
Xavier University

SCIENCE AND HUMANISM.—By Erwin Schrödinger. London and New York: Cambridge University Press, 1952, ix, 68 pp. \$1.75.

This book presents the text of four lectures delivered under the auspices of the Dublin Institute for Advanced Studies at University College, Dublin, under the title "Science as a Constituent of Humanism."

The first part of the book is an eloquent plea for more attention to the philosophical and humanistic aspect of scientific thought. The latter part contains a presentation of some of the new and arresting concepts arising out of modern physical theories, as, for example, the nature of the subject-object relation, the so-called breakdown of strict causation and the nature of the continuum.

It is perhaps unnecessary to state that the book is less a statement of scientific discoveries than an interpretation of their philosophical content. It is also perhaps unnecessary to say that many may not agree with Professor Schrödinger's interpretation; but all will agree that the book is stimulating and written with charm and elegance, withal by one of the most eminent scientists of our day.

PATRICK A. HEELAN, S.J.
St. Stanislaus' College
Tullamore, Offaly, Ireland

THE WISDOM OF INSECURITY.—By Alan W. Watts. Pantheon Books, New York, 1951, 152 pp. \$2.75.

This is an attempt to explore the psychological implications of the "law of reversed effort," which the author considers to be expressed in the words, "Whoever would save his soul shall lose it." Granted the conclusions of philosophical and religious agnosticism ("science has brought us conviction on this point"), all man's *direct* efforts to find psychological security or "spiritual and intellectual certainty in religion and philosophy" must lead to insecurity. Therefore, acquiesce in agnosti-

cism, cease to fight physical and psychological pain, stop trying to isolate the non-existent "I," seize upon "the marvelous moment," throw over the search for ideas and judgments and seek rather "to be aware"—thus you will lose your sense of insecurity: security will be yours.

The author tells us he is writing in the spirit of Lao-Tzu, but he does not disdain to seek confirmation in the words of such varied authorities as the Buddhists, Goethe, St. John of the Cross and Christ Himself! He has, of course, found and stressed these teachers' points of agreement in practical psychology and harmonized their total doctrines by means of his own agnostic subjectiveness. It is interesting to see just how East and West have met in the mind of this orientalist.

ROBERT J. KELLY, S.J.
Saint Mary's College
Saint Marys, Kansas

A CODE OF SOCIAL PRINCIPLES.—International Union of Social Studies. Catholic Social Guild, Oxford, England, 1952, 88 pp. 30 cents.

The well-known "Malines Code" has been revised and expanded to take account of changes in social conditions and the more explicit teaching of modern encyclicals on some questions.

The most significant changes include the insertion of an entire chapter on Vocational Society (Ch. III) to replace a section in Chapter II, the introduction of a section on the industrial community, expansion of a section on capitalism, communism and socialism, introduction of Chapter V on private associations, heavy revision of the section formerly devoted to the League of Nations and the inclusion of the N.C.W.C. Declaration of Human Rights.

The booklet remains an excellent compendium of Catholic social teaching.

LETTERS

Attacking the Roots

The copy of SOCIAL ORDER which I saw recently helps me to understand better the work the I.S.O. is doing . . . I believe you are attacking the problem at some of its vital roots. Best wishes.

ALVIN KRALLMANN

Alton, Ill.

Encouragement

May God inspire you to keep the country thinking on Christian lines. I would not be without SOCIAL ORDER.

JOHN A. MCGOLDRICK

Willow, California

Note on Minority

. . . To bring statistics on minorities in this country of Iraq up to date: a leading member of the Jewish community in Baghdad said lately that of the 150,000 Jews formerly living here, only 5,000 are left. This is apropos of Dr. Junckerstorff's article in your January issue.

Are there any articles in your magazine that aren't excellent?

LEO J. SHEA

Baghdad College, Baghdad, Iraq

OCTOBER, 1952

Great Interest . . .

I have just subscribed to SOCIAL ORDER and like it very much—in fact I like it so much, I am interested in getting the complete back issues . . .

JOHN F. COX

Warwick Neck, R. I.

♦ *Bound volumes of SOCIAL ORDER for 1951 are available at \$5.50 each. The 1952 volume will be ready shortly after the December issue appears, at the same price. Individual back numbers may be ordered at forty cents each.*

Comment on Review

Because of limitations on length Mortimer H. Gavin's review of Harbison-Coleman's *Goals and Strategy in Collective Bargaining* (SOCIAL ORDER, September, 1952, pp. 327-28) failed to note three significant findings in this work.

First, despite the fact that 1. "to a large extent labor and management are simply out for different things" and "have little in common" (a situation conducive to power conflicts); and 2. in the 100 cases all labor leaders had just about the same goals (the same was true of managements), power conflict was by no means

I. S. O. Publications

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the only type of collective bargaining relationship the authors discovered.

Now why not? Because labor leaders and managements looked at the same goals in different ways and used different strategies to get them.

The authors reduced characterizations of bargaining relationships to three simple types: armed truce, working harmony, union-management cooperation. The first is a *stable* relationship which despite (even because of) conflict may prove quite satisfactory. The third requires specific co-operative activity, "a kind of junior partnership to increase productive efficiency." The second lies between and advances "beyond compromising conflict of interests" to "advancing common or joint interests."

The authors also provide determinants which indicate where each type is likely to appear.

Second, they suggest lines of investigation to determine the relative worth of the three types. This can be determined only in terms of the purpose of collective bargaining. They find that it is not primarily concerned with economic (and much less with revolutionary) goals. Nor is it concerned with achieving peaceful relations; peace can sometimes cost too much.

The authors contend (as your reviewer noted) that the primary goal of collective bargaining involves, 1. enhancement of the dignity, worth and freedom of the individual, 2. preservation and strengthening of democratic institutions within which the individual finds expression, and 3. economic progress to be shared by all.

Third, the core function of collective bargaining is to *generate pressures* to achieve these goals, by, e.g., challenging unilateral managerial decisions, providing workers with representation in decisions affecting the job, forcing employers to eliminate causes of discontent, requiring the union to act as a wise and energetic agency for rank and file.

In the light of this, again incidentally, you can see why the authors claim that "Armed Neutrality" may in many cases provide more constructive relations than the other two forms.

CHARLES E. WELTER
Chicago, Ill.

Acknowledgment

P. 350: Letter to M. Charles Flory, President of the 39th Social Week of France, July, 1952.

SOCIAL ORDER

Worth Reading

"Les Juifs et Nous," *Cronique Sociale de France*, Fevrier, 1952.

This issue contains eleven interesting articles on various aspects of the Jewish question, several of them the statements of Jews.

Raymond C. Jancauskas, S.J., "The Morality of Basing Point Pricing," *The Thomist*, 15 (July, 1952) 349-73.

Basing-point prices are those quoted by different sellers as though the commodity was to be shipped from the same locality in all cases; the prices, consequently, are identical. The author finds the practise immoral because 1. the practise restricts the markets of companies who do not follow the practise; 2. actual shipping charges are often less than those collected under the practise; 3. there is the possibility of exorbitant charges under artificial pricing systems.

Gustave Weigel, "The Church and the Democratic Society," *Thought*, 27 (Summer, 1952) 165-84.

A lecture delivered at St. Thomas College, St. Paul, Minn., in which the author reviews the theological controversy concerning the duties of the state toward religion, one side affirming positive duties from which American statesmen are excused by ignorance, the other claiming that the obligation is ideal, hence non-existent, when circumstances would cause it to interfere with the common good. Both sides, of course, totally deny the Blanshard thesis.

A. H. Feller, "In Defense of International Law and Morality," *Annals of the American Academy of Political and Social Science*, 282 (July, 1952) 77-83.

Former professor of law at Yale and Harvard, the author uncovers some strange developments in popular feeling on foreign policy, as manifest in American views on the United Nations. Much opposition to U.N. now clusters around the notion that we are making ourselves "slaves of the concept of international law and morality."

(It may be mentioned that recently the Knights of Columbus, justifiably criticising some U.N.E.S.C.O. expressions on birth control, nevertheless condemned "this and other of its activities and proposals," without specifying them.) The theme of this issue of the *Annals* is "The National Interest—Alone or with Others?"

Welfare in India, *Survey*, 88 (May, 1952) 210-221.

Three articles give deeper insights into current Indian developments. "Village Life and Social Work" by Dorothy Moses, "The Birth of a Community" by A. S. Rasman and "Women, Children, and Families" by Katayun H. Cama make up part four of the *Survey* series on social work in the East. The last piece in particular touches on the unfavorable attitude of Indian women and men to birth control, yet indicates that some native leaders are succumbing to planned-parenthood propaganda.

Thelma Herman McCormack, "The Motivation and Role of a Propagandist," *Social Forces*, 30 (May, 1952) 388-394.

The author, of Columbia University, finds three phases in the development of a social movement: 1. *ideational*, where propaganda is the major activity; 2. *political action*, in which the movement attains positions of power and influence; and 3. *administrative*, when the task is to stabilize the membership and prepare for carrying out the proposed changes. In each phase the role of the propagandist (each participant) varies. The life and activities of a socialist propagandist in England, Henry Mayer Hyndman, furnish illustrative material.

Robert C. Hartnett, "Don't Be Afraid, Dr. Conant," *America*, 87 (May 3, 1952) 130-33.

The editor of *America* discusses the address delivered by Harvard's president, James B. Conant, before the convention of the American Association of School Administrators and charges that the address has "impaired civic unity in this country."

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